

THE LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASSACHUSETTS

✓ The Library
Saint John's Seminary
Brighton, Massachusetts

✓ The Library
Saint John's Seminary
Brighton, Massachusetts

The Library
Saint John's Seminary
Brighton, Massachusetts

820355

NEW TESTAMENT ABSTRACTS

VOLUME TWENTY-FIVE • 1981

WESTON SCHOOL OF THEOLOGY
3 PHILLIPS PLACE
CAMBRIDGE, MASSACHUSETTS 02138

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

Published by

Weston School of Theology, Cambridge, Massachusetts

in cooperation with

The Council on the Study of Religion

Editorial correspondence should be sent to NEW TESTAMENT ABSTRACTS, Weston School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA.

Subscription correspondence, including orders for back issues, should be sent to the Executive Office of the Council on the Study of Religion, Wilfrid Laurier University, Waterloo, Ontario, Canada N2L 3C5.

NEW TESTAMENT ABSTRACTS is published three times each year. Subscription, payable in advance: \$17.50 per year, postage paid.

BACK ISSUES:

The following single issues are available at \$6.00 each:

Vol. 1, No. 1, Fall, 1956

Vol. 2, No. 2, Winter, 1958

Vol. 2, No. 3, Spring, 1958

Vol. 4, No. 1, Fall, 1959, and all subsequent issues.

Vols. 1, 2, 3 are available in reprint at \$17.50 per volume.

A cumulative index to vols. 1-15 (1956-1971) is available at \$6.00 per copy.

General Editor

DANIEL J. HARRINGTON

Managing Editor

ELIZABETH G. BURR

Associate Editors

GEORGE W. MACRAE

STANLEY B. MARROW

JEROME H. NEYREY

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume number and entry number: e.g., see § 2-222.

The contents of abstracts are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

Copyright, © 1981, by Weston School of Theology, Cambridge, MA 02138

NEW TESTAMENT ABSTRACTS

VOLUME 25

1981

TABLE OF CONTENTS

ABSTRACTS OF ARTICLES AND REVIEWS

The New Testament: General	1,	111,	219
Interpretation	2,	112,	219
Textual Criticism	5,	116,	224
Biblical Philology and Translation	6,	117,	225
Bulletins	8,	119,	227
Gospels—Acts			
Gospels (General)	9,	120,	227
Jesus	9,	120,	228
Synoptics	10,	124,	232
Matthew	13,	126,	234
Mark	16,	132,	238
Luke	21,	134,	241
John	26,	137,	245
Acts	30,	143,	251
Epistles—Revelation			
Paul	31,	145,	254
Pauline Epistles	35,	149,	256
Hebrews—Catholic Epistles	43,	156,	264
Revelation	45,	158,	266
Biblical Theology	47,	158,	269
The World of the New Testament	56,	165,	278
BOOK NOTICES	75,	187,	294
INDEXES			
Principal Scripture Texts			326
Authors of Articles and Book Reviews			329
Book Reviews			336
Book Notices			337
Journals			348
Abstractors			351

PERIODICAL ABSTRACTS

35-348

THE NEW TESTAMENT: GENERAL

1. P. J. ACHTEMEIER AND G. M. TUCKER, "Biblical Studies: The State of the Discipline," *Bulletin of the Council on the Study of Religion* [Waterloo, Ont.] 11 (3, '80) 72-76.

The discipline of biblical studies in North America is probably healthier than at any point in its history. Matters of current controversy include the appropriate methodologies for interpreting biblical texts, the relative value of and the relationship between archaeological and literary evidence, and the future of biblical theology.—D.J.H.

2. E. E. ELLIS, "Dating the New Testament," *NTStud* 26 (4, '80) 487-502.

Modern scholarship's dating of NT books rests on three dubious axioms of 19th- and early-20th-century literary criticism: (1) Early Christian theology underwent a unilinear or dialectical development. (2) The authorship of NT books was an individual enterprise. (3) Jewish Palestine was a Semitic island in a Greco-Roman sea. Since these assumptions are either tenuous or historically false, the dating of NT documents must rely more on ascriptions of authorship, ancient traditions, and historical correlations such as those that J. A. T. Robinson has pointed to.—D.J.H.

3. E. LARSSON, "Professor dr. theol. Sverre Aalen 1909-1980," *TidsTeolKirk* 51 (2, '80) 97-107.

A tribute to and review of the career and many works of Professor Aalen, an influential scholar and churchman, who taught NT at Oslo's Menighetsfakultetet (Free Theological Faculty) from 1952 to 1979.—J.S.H.

4. J. A. MIRRO, "Amos Niven Wilder: A Theopoet," *BibTheolBull* 10 (3, '80) 118-123.

For Wilder, poetry and biblical scholarship constitute one all-encompassing interest in searching after meaning in reality and God in his fullness. Concern for the relationship between the particular and the universal, between the mystical and the concrete, provides the basis for Wilder's critical contribution to NT study. The word "theopoesis" aptly summarizes his career as poet and biblical scholar.—D.J.H.

5. L. MORALDI, "Cronologia neotestamentaria," *Henoch* 1 (1, '79) 123-131.

This attempt at situating the position and direction of contemporary research on NT chronology takes as its point of departure J. A. T. Robinson's *Redating the New Testament* (1976). It (1) reviews the contributions of F. C. Baur, A. von Harnack, T. Zahn, and W. G. Kümmel, (2) summarizes Robinson's principal points in the light of recent literature on various NT books, and (3) reflects on factors that invite a general revision of the current dating of these books.—S.B.M.

6. E. W. SAUNDERS, "A Century of Service to American Biblical Scholarship," *Bulletin of the Council on the Study of Religion* [Waterloo, Ont.] 11 (3, '80) 69-72.

The approximately 4,500 members of the Society of Biblical Literature may well rejoice in its remarkable growth from the original group of 35 in 1880 and in a century of research achieve-

ments. The article describes the founding of the Society, some important events in its history, and organizational developments in recent years.—D.J.H.

7. W. SCHENK, "Was ist ein Kommentar?" *BibZeit* 24 (1, '80) 1–20.

The article surveys developments in the theory and practice of commentary composition from J. Wettstein to the present, with particular attention to the current contribution of text-linguistics. A commentary should include a consecutive analysis of the text in all its parts, have as its primary aim the translation of the text, and be presented in an argumentative rather than an appellative manner.—J.H.E.

8. F. J. THEUNIS, "Omtrent Kanon en Schrift (The Canon and its Relation to Scripture)," *Bijdragen* 41 (1–2, '80) 64–87.

From the very beginning the Christian reality itself fulfilled the function of a canon. The living canon included writings, and before the end of the 2nd century A.D. some of the writings were acknowledged as valid and appropriate objectifications of the living reality of the new covenant. Seeing her own image mirrored in these canonical objectifications had the effect of revelation for the early church, and so the canonical writings of the NT had to be called Holy Scriptures in the same way that the OT writings were.—D.J.H.

Interpretation

9. M.-A. CHEVALLIER, "L'exégèse à la recherche de la signification d'un texte," *RevHistPhil Rel* 59 (3–4, '79) 275–279.

The biblical text produces meaning in a way that is always new. It is not correctly interpreted unless the signification that one reaches is coherent with the whole of the scriptural corpus called the canon (intertextual criterion) and with the history of salvation functioning as a referent (extratextual criterion).—D.J.H.

10. K. E. CHRISTOPHERSON, "Fundamentalism: What led up to it, how it got among us, and what we in academe do about it," *Dialog* 19 (3, '80) 209–214.

Modern fundamentalists are always inerrantists, almost invariably claim also to be literalists, and make inerrancy the foundation of faith. Fundamentalism can be countered historically on three grounds: (1) Biblical faith existed before the Scriptures. (2) We have never had an inerrant Scripture. (3) The doctrine of inerrancy has failed to preserve the faith. On the theological level, fundamentalism substitutes a supposedly inerrant Scripture for the cross and the crucified one as the basis of faith.—D.J.H.

11. A. CUNNINGHAM, "Reading the Scriptures: A Patristic Perspective," *ChicStud* 19 (2, '80) 189–200.

From the simple hermeneutic of Clement of Rome to the more complex methodologies of the Alexandrian and Antiochian scholars, the Church Fathers used and interpreted the Scriptures in various ways. They read the Scriptures with confidence and the certainty that the sacred text belonged to them, and they manifested implicit trust in the power of the biblical word to build up the Christian community.—D.J.H.

12. F. DREYFUS, "L'actualisation de l'Écriture. II. L'action de l'Esprit," *RevBib* 86 (2, '79) 161–193. [See § 24–693.]

The actualization of the ancient message of the Scriptures in new situations is the work of the Holy Spirit. This thesis is developed by discussion of the NT and patristic data about the Spirit's role in the understanding of Scripture, the theological explanation of the data, an example using Paul's teaching on virginity and marriage in 1 Cor 7:25–35, the process of actualization within particular groups, and the problem posed by the multiple meanings of the biblical text. [To be continued.]—D.J.H.

13. B. J. GRAY, "Towards Better Ways of Reading the Bible," *ScotJournTheol* 33 (4, '80) 301–315.

T. F. Torrance and P. Ricoeur are critical of modern exegesis for its preoccupation with individual pericopes, sentences, and verses, to the neglect of their function in the whole work. Furthermore, they see the historical-critical method as seeking the meaning of Scripture in the intent of the basic author rather than in the reference of the biblical texts, thus once again destroying the unity of the work. They differ most sharply in their ideas of revelation: Ricoeur sees revelation as creative of a whole new world of being, whereas Torrance has it producing "audits" as the appropriate conceptual creation of the Word. The dynamism involved in Ricoeur's approach seems more open to a theology of the Spirit. A useful dialogue between these leading modern thinkers should be possible.—D.J.H.

14. J. KREMER, "Neueste Methoden der Exegese, dargelegt an 2 Kor 3, 6b," *TheolPraktQuart* 128 (3, '80) 246–259.

After describing the allegorical method of biblical interpretation and the rise of historical criticism, the article explains the possible contributions of the new linguistic, literary, and social-scientific approaches. Then 2 Cor 3:6b is analyzed with reference to text, context, vocabulary, form and structure, *Gattung*, redaction and tradition history, history of interpretation, and biblical-theological significance. The Bible as "text" has only a mediating function in the dialogue between God and humanity. As a written text, it has a meaning that goes beyond the original historical situation in which it was composed.—D.J.H.

15. W. S. LASOR, "Prophecy, Inspiration, and *Sensus Plenior*," *TynBull* 29 ('78) 49–60.

Something like the *sensus plenior* is required by many portions of Scripture, and the quest for it is part of the process of discovering the fullness of God's purpose in revelation. The *sensus plenior* reads from the text the fullness of meaning required by God's complete revelation. It is not derived from some mystical or esoteric source other than the Scriptures.—D.J.H.

16. L. LEGRAND, "How New is 'New Hermeneutic'?" *Journal of Dharma* [Bangalore] 5 (1, '80) 94–108.

Although the hermeneutical concern for actualization is as old as reading itself, it would be unfair to deny the originality of the New Hermeneutic in increasing our awareness of the linguistic implications of the act of reading and in bringing into better focus the sociological dimensions of the biblical text. However, the New Hermeneutic tends to be weak theologically. Issuing from Western academic circles and based on technical linguistic analysis, it gives too little attention to the place of the community of faith in the linguistic transfer implied in reading the canonical texts.—D.J.H.

17. W. MAGASS, "11 Thesen zum Bibelleser - und zum 'Suchen' in der Schrift (Joh 5, 39)," *LingBib* 47 ('80) 5-20.

These reflections on the place of the Bible reader consider the book and the different modes of reading it, as well as the connection between the reader of the Bible, the hearer of preaching, and the participant in a worship service. The reader is aided by the church's preselection, the "reading" presuppositions, and the book's deictic devices and reflexivity. Religious tradition contains canons for reading and canons of rewards.—D.J.H.

18. R. MORGAN, "The New Testament and Hermeneutics," *Journal of Dharma* [Bangalore] 5 (1, '80) 5-19.

The way in which some modern theologians do theology as scriptural interpretation is not very different from what has always happened in the church. The texts are interpreted with the help of the best rational methods of the day, but the interpretation is guided by a prior decision about their subject matter. As modern Gospel study shows, the new methods of a rationalistic age have subjected traditional theological formulations to severe criticism and necessitated drastic restatements of Christianity. But they have not destroyed the believer's presupposition that the religious tradition, including these classical texts, is somehow concerned with God.—D.J.H.

19. C. OSIEK, "Inspired Texts: The Dilemma of the Feminist Believer," *Spirituality Today* [Chicago] 32 (2, '80) 138-147.

The presence of misogyny in the Bible is comparable to the problem of anti-Semitism in the NT. This misogyny must be approached on the hermeneutical, historical, theological, and ecclesiological levels. Further ways of resolving the feminist believer's dilemma include thinking and speaking of God as feminine and recognizing that paradox is the heart of Christianity.—D.J.H.

20. G. M. SOARES PRABHU, "Towards An Indian Interpretation of the Bible," *Biblehashyam* 6 (1, '80) 151-170.

The historical-critical method has proved to be ineffective, irrelevant, and ideologically loaded. A distinctively Indian approach to the Bible will be greatly concerned about relevance and will strenuously avoid the academic barrenness that afflicts "scientific" exegesis today. A religious reading will apply the traditional methods of Indian exegesis to the biblical text and transpose its Greek and Hebrew symbols into Indian ones, without destroying the social concern that is so essential to the Bible's message. A social reading will read the Bible in the light of a liberating praxis among the socially oppressed, without succumbing to the sociological reductionism of a strictly Marxist approach.—D.J.H.

21. J. R. W. STOTT, "The Authority & Relevance of the Bible in the Modern World," *Crux* 16 (2, '80) 11-19.

This investigation of the relationship between Scripture and culture considers the original giving of the Bible (inspiration), our contemporary understanding of the Bible (interpretation), and the necessary sharing of the Bible with the whole world (communication).—D.J.H.

- 22r. G. THEISSEN, *Studien zur Soziologie des Urchristentums* [NTA 24, p. 185].

U. LUZ, "Soziologische Aspekte in der Exegese," *Kirchenblatt für die reformierte Schweiz* [Basel] 136 (14, '80) 221.—This collection of Theissen's writings is one of the most important

and stimulating publications in recent years. The articles correct and complement earlier attempts at using sociological concepts to study the early church. They also recall to our attention the historical constancy and continuity in primitive Christianity.—D.J.H.

23. R. L. THOMAS, "A Hermeneutical Ambiguity of Eschatology: The Analogy of Faith," *JournEvangTheolSoc* 23 (1, '80) 45–53.

The analogy of faith refers to the general harmony of fundamental doctrine that pervades the Scriptures. Abuses of the analogy of faith are perhaps more numerous in eschatological passages than in other phases of biblical interpretation. The analogy of faith is not part of the exegetical process at all, but it may be used as a double check on completed exegesis.—D.J.H.

24. P. TRUMMER, "'Verstehst du auch, was du liest?' (Apg 8,30)," *Kairos* 22 (1–2, '80) 101–113.

Twelve theses regarding the understanding of Scripture are stated and explained here. They concern the need for learning from the weaknesses and errors of scientific exegesis, the impossibility of returning to an earlier phase of biblical interpretation, the ecumenical search behind the words and traditions, the original wording and meaning as the obligatory starting point of every interpretation, the whole Scripture as the bearer of meaning, God's word in human speech, the need for *Sachkritik*, the questioning of one's own standpoint, analogical understanding, the possibility of ever new understandings, the place of the Bible in the church with respect to faith and action, and openness to the future.—D.J.H.

Textual Criticism

25. P.-M. BOGAERT, "Bulletin d'ancienne littérature chrétienne latine. Tome VI. Bulletin de la Bible latine," *RevBén* 90 (1–2, '80) [93]–[116].

The sixty-two books and articles on the Latin Bible that are discussed in the fourth installment of Tome VI [see § 23–758] concern the Bible in general, the OT, the NT, and the Apocrypha. The last two pages of the article contain the first three items of the fifth installment. [To be continued.]—D.J.H.

26. J. DELOBEL, "Een nieuwe standaardtekst van het Nieuwe Testament (A new Standard Text of the New Testament)," *Bijdragen* 41 (1–2, '80) 34–46.

A thorough revision of the "compromise text" prepared by E. Nestle in 1898 was needed because of 20th-century manuscript discoveries and developments in scholarship. The "local-genealogical" method followed in the new 26th edition of *Novum Testamentum graece* (1979) seems to be the most reasonable approach. The new apparatus provides only firsthand data and gives much more information than the earlier editions did. The 26th edition may be regarded as the new "standard text" for the coming decades.—D.J.H.

27. J. DUPLACY, "Une nouvelle édition critique du Nouveau Testament grec," *RevThéolLouv* 11 (2, '80) 229–232.

This article describes and evaluates various features of the 26th edition of *Novum Testamentum graece* (1979). The new edition is called "an important new work that deserves a great deal of attention."—D.J.H.

28. G. D. FEE, "The Text of John and Mark in the Writings of Chrysostom," *NTStud* 26 (4, '80) 525–547.

John Chrysostom's text of chaps. 1, 4, 8, and 13 of the Fourth Gospel contrasts with those of Origen and Cyril in several ways: (1) His text is primarily Byzantine and reflects a percentage of agreement with that tradition at about the same level as Cyril's does with the Egyptian. (2) The contamination of his text is not as clear-cut as in the case of Cyril. At least part of the mixture is attributable to some "Western" influence. (3) The greatest amount of "contamination" to his text of Jn is due to the creativity of his homiletical style. In his text of Mk, as in Jn, Chrysostom's affinities are distinctively Byzantine. At the beginning of the 5th century A.D., he had a text of Mk probably 75 percent along the way toward the resultant Byzantine text type.—D.J.H.

Textual Criticism, §§ 25–95, 98, 112, 157.

Biblical Philology and Translation

29. J. G. ANDERSEN, "Leprosy in Translations of the Bible," *BibTrans* 31 (2, '80) 207–212.

The condition described as *ṣāra'at* in the Hebrew Bible cannot be translated as "leprosy," since leprosy did not exist then in that part of the world. When the NT was written, leprosy was known and described as *elephantiasis* in Greek, and *lepra* was used for a group of undefined but unpleasant skin diseases. In translating *ṣāra'at* and *lepra*, it is important to use expressions that focus on ritual separation from God, which is the main element in their meaning.—D.J.H.

30. M. BUSCEMI, "*Exaireomai*, verbo di liberazione," *StudBibFrancLibAnn* 29 ('79) 293–314.

Widely used by classical and Hellenistic Greek authors, including Josephus and Philo, in the sense of "set free," *exaireomai* as used in the LXX and the NT acquired a theological coloring, referring to liberation from the yoke of Egypt, Assyria, and Babylon. It was also associated with the sapiential theme of God's intervention on behalf of the suffering just one. In the LXX of Isa 60:16 explicitly and in 2 Sam 22:2 and Nah 2:2 implicitly, *exaireomai* translates the Hebrew *gô'ēl*. Taking over these meanings, the NT authors, especially in the letters of Peter and Paul, reread the OT texts in a typological and christological sense. Thus the NT use of the word stressed the omnipotence of Yahweh and of Christ in setting persons free from a powerful enemy or in extricating them from a painful and difficult situation.—J.J.C.

31. R. G. HOERBER, "Greek Anyone?—Three Challenging Approaches," *ConcJourn* 6 (5, '80) 210–212.

W. D. Chamberlain's *An Exegetical Grammar of the Greek New Testament* (1941; reprint, 1979) bridges the gap between a knowledge of grammatical facts and their application to exegesis. Anyone who works through W. H. Mare's well-organized text with its instructive appendixes should accomplish what its title, *Mastering New Testament Greek* (1979), indicates. The fresh format of *Greek to Me* (1979) by C. Story and J. L. Story draws the eye, the mind, and the imagination into the learning process.—D.J.H.

32. S. T. LACHS, "Hebrew Elements in the Gospels and Acts," *JewQuartRev* 71 (1, '80) 31–43.

(1) The term *splanchnistheis* in Mk 1:41 indicates a Semitic original containing the word *m'ym*, which referred to the seat of mercy or pity. The leper may have doubted Jesus' willing-

ness to heal him. (2) The Hebrew original of Mt 5:7–8 declared as blessed the “excommunicated” (*hmḥrmym*) and the “brokenhearted” (*nšbry lb*). (3) In Mt 11:5 “the poor are made rich” (*mtšrym*) was misread as “the poor have the gospel preached to them” (*mtbšrym*). (4) “Canaanite” in Mt 15:22 is the rabbinic term for a non-Jew, and in Mt 15:23 the disciples were asking Jesus to cure the woman’s daughter. (5) Lk 14:26–27 reflects a wordplay on “hate” (*śn*) and “bear” (*nś*). (6) In Acts 5:40 the Hebrew original *wyysrw* underlying *deirantes* suggests that the apostles were chastised morally, not beaten physically. The expression “two chains” in Acts 12:6 is a misreading of the Hebrew *nḥštym* (“chains” or “a set of chains”).—D.J.H.

33. A. R. MCALLASTER, “A Functional Approach To The Biblical Languages,” *PerspRelStud* 7 (2, ’80) 114–121.

The functional approach to biblical languages focuses on the items that are important for the student’s present functional level. Its indispensable tools are *The Analytical Greek Lexicon* and *The Analytical Hebrew and Chaldee Lexicon*. It provides immediate utility, is open-ended, furnishes high residual skills, and embodies good principles of learning.—D.J.H.

34. F. NEIRYNCK, “La nouvelle Concordance du Nouveau Testament: *men - ho*,” *EphTheol Lov* 56 (1, ’80) 132–138. [See § 23–769.]

The user of the entry on the definite article in K. Aland (ed.), *Vollständige Konkordanz zum griechischen Neuen Testament* will need to complete it by consulting other entries and by making distinctions within the very general categories. Observations on the grammatical and stylistic characteristics of *men*, *meta*, *metabainō*, *mē*, and *Nazara* are included.—D.J.H.

35. M. SILVA, “Bilingualism and the Character of Palestinian Greek,” *Biblica* 61 (2, ’80) 198–219.

The contemporary debate about the Greek of Jewish speakers suffers from the failure to distinguish clearly between the abstracted linguistic system in the consciousness of the community (*langue*) and the actual speech utterances of individual speakers (*parole*). A. Deissmann was concerned with grammatical rules (*langue*) and rightly insisted that NT Greek cannot be isolated from the Hellenistic form. N. Turner, who has devoted his efforts to syntactical phenomena—an area of grammar that constantly infringes on stylistics (*parole*), sees an undeniable distinctiveness in the biblical language. The bilingual situation in Palestine cannot simply be identified with the situation in Alexandria. Although some Semitic interference in the spoken Greek of Palestine may be assumed, the massive evidence confirming the vitality of Greek in Palestine makes it less likely that Palestinian Jews failed to master Greek.—D.J.H.

36. J. SWETNAM, “Greek Words and Christian Realities,” *RevRel* 39 (3, ’80) 370–377.

Based largely on C. Spicq’s *Notes de Lexicographie néo-testamentaire* (1978), this discussion of Greek words in the NT in light of their extrabiblical usages considers the meanings of *adialeiptōs*, *akarpōs*, *kosmeō*, *haplotēs*, *lēstēs*, *spoudē*, *charis*, and *agapē*.—D.J.H.

37. J. ELLINGTON, “The use and limitations of interlinear editions,” *BibTrans* 31 (2, ’80) 212–219.

Four recommendations for using interlinear editions of the OT and the NT are stated and explained: (1) Read all introductory material carefully. (2) Study the textual decisions carefully.

(3) Check lexicons and commentaries on matters of interpretation. (4) Compare with other translations for meaning.—D.J.H.

38. B. M. NEWMAN, "Readability and the New International Version of the New Testament," *BibTrans* 31 (3, '80) 325–336.

Examination of the NIV text of the NT reveals a serious lack of readableness due to long sentences, heavy grammatical arrangements, use of ecclesiastical "in-group" language, occasional ambiguity of pronomial antecedents, lack of discourse continuity, ambiguities that may emerge in public reading, arbitrary shifts in language level, and other factors. Some of the revisions introduced in the 1978 edition are for the worse. The NIV is a "patchwork" translation that oscillates eclectically between direct dependence on the KJV tradition and the use of a new and contemporary style.—D.J.H.

39. E. A. NIDA, "New meanings for old," *BibTrans* 31 (2, '80) 224–228.

The Good News Bible's translations of the following problem passages are explained: Phil 2:6; Rom 9:5; Eph 2:8; Jn 1:9; Isa 7:14; Gen 3:15; 1:1; 1:2; and Ps 46:10.—D.J.H.

40. F. J. SCHIERSE, "Und das Wort ist eins geworden. Zur Einheitsübersetzung der Heiligen Schrift," *StimmZeit* 105 (6, '80) 385–394.

This discussion of the recently published German translation of the Bible (1979) describes the genesis of the project, the reasons why it was undertaken, its ecumenical significance, the quality of its language, and the value of the translation and the need for revision.—D.J.H.

41. A. STÖGER, "Fragen zur revidierten Einheitsübersetzung (II)," *BibLiturg* 53 (2, '80) 100–103.

The article explains the translations in the 1979 edition of the Einheitsübersetzung of the exceptive clauses in Mt 5:32 and 19:9, the verb *aphēkamen* in Mt 6:12, and the noun *seismos* in Mt 8:24.—D.J.H.

42. I. THOMAS, "The Welsh Versions of the New Testament, 1551–1620," *NTStud* 26 (4, '80) 503–507.

A review of the history of the Welsh translations of the NT from W. Salesbury in 1551 to R. Parry and J. Davies in 1620 shows that the making of this version proceeded from two basic but antithetical principles: (1) the Renaissance scholar's delight in words and in the endless patterns of elegance and beauty that could be created with them, and (2) the Protestant principle that the Hebrew and Greek Scriptures were the *ipsissima verba* of God, and that therefore a translation should scrupulously avoid adding to or subtracting from them in any way. What emerged from the creative tension of these two opposing principles was a literary achievement that has stood the test of almost four centuries.—D.J.H.

Bulletins

43. D. SENIOR, "The New Testament in Review," *BibToday* 18 (4, '80) 277–284.

Descriptions and evaluations of thirty-one recently published books (all in English) on various topics.—D.J.H.

GOSPELS—ACTS

Gospels (General)

44. J. DELORME, "Les évangiles dans le texte," *Études* 353 (1, '80) 91–105.

During recent years in France new approaches to literary works have been inspired by Marxism, psychoanalysis, and structural linguistics. This article explains the old and the new methods of studying the Gospels, and shows how historical approaches and semiotic analysis can work together.—D.J.H.

45. A. C. PERUMALIL, "Are not Papias and Irenaeus competent to report on the Gospels?" *ExpTimes* 91 (11, '80) 332–337.

Papias and Irenaeus were competent to give us reliable and independent information about the origins of the Gospels. (1) From his fellow apostolic Fathers and especially from Aristion and Presbyter John (two of Jesus' seventy-two disciples), Papias could gather whatever information he wanted. Since he was able to read *Gospel according to the Hebrews*, it may be supposed that Papias was a Jew who knew and spoke Aramaic and Greek. His commentary on the words of the Lord, which was written about A.D. 95, is the earliest known report on the Gospels. (2) Irenaeus associated with many of the apostolic and subapostolic Fathers of Asia Minor and Rome and listened eagerly to Polycarp. He was in a position to report things independently of Papias.—D.J.H.

46. M. G. STEINHAUSER, "Healing Stories in the Gospels," *Liturgy* [Washington, DC] 25 (2, '80) 27–30.

The NT healing stories contain three major elements (setting, cure, demonstration) and are presented as signs that God's reign is breaking into our history. An examination of Mk 5:25–34; 9:14–29; and 1:29–31 tells us much that is useful for the faith healer and for the ministry of healing in the eschatological community of today.—D.J.H.

47. E. VALLAURI, "I miracoli di Gesù nel Vangelo," *Laurentianum* 21 (1, '80) 70–93.

The Gospel miracle narratives cannot be read today as though they were modern historical accounts, nor can the events they relate be considered as miracles in the sense to which the old manuals of dogma accustomed us. To aid the scientifically valid reading of the miracle accounts in the Gospels, the article discusses (1) miracles in the Bible, (2) the miracles of Jesus in the Gospels, and (3) the historical value of the miracle accounts. The miracle accounts in the Gospels interpret the events of Jesus' life and facilitate our encounter with him.—S.B.M.

Jesus

48. R. LAURENTIN, "Jesus and Women: An Underestimated Revolution," *Concilium* 133 ('80) 80–92.

The revolution in favor of women that was begun by Jesus can be seen in the early church's practice of baptism as the initiation rite for both men and women, the Gospels' invitations to women to take full part in the fellowship of the kingdom, the very positive portrayal of women in Lk-Acts, and the feminine anthropology of the Fourth Gospel.—D.J.H.

49. L. MILLER, " 'La politique de Jésus' ou le radicalisme évangélique," *Hokhma* 14 ('80) 71–78.

In *The Politics of Jesus* (1972) J. H. Yoder presents a vision of the church as the principal agent in changing social and political structures. This article summarizes six chapters in Yoder's book.—D.J.H.

Passion and Death

50. J. D. M. DERRETT, "The Iscariot, *Mesira*, and the Redemption," *JournStudNT* 8 ('80) 2–23.

Judas' betrayal of Jesus should be viewed as an act of *mēsîrâ*, the handing over of a Jew to Gentile rulers for punishment. It very likely had some relation to the betrayal of the patriarch Joseph by Judah and his brothers. The name Iscariot refers to one who turns "friendship into a business." The fact that one of the Twelve had become capable of *mēsîrâ* probably indicated to Jesus that the cycle of redemption had begun.—D.J.H.

51. F. STOLZ, "Psalm 22: Alttestamentliches Reden vom Menschen und neutestamentliches Reden von Jesus," *ZeitTheolKirch* 77 (2, '80) 129–148.

The repeated sequences of lamentation and expression of confidence, combined with the culminating declaration of thanksgiving, suggest that Psalm 22 emanated from a postexilic circle of righteous sufferers who endured their tribulations without respite but remained firm in their anticipation of divine help. The laments of Job and Jeremiah, Wisdom 2–5, and 1QH 3:19–36 attest a similar perspective. Mark's passion recital aims to demonstrate Jesus' unique fulfillment of the description of the sufferer in Psalm 22.—F.W.D.

The Resurrection

52. J. CARMIGNAC, "Pré-pascal et post-pascal. Sens et valeur de ces expressions," *EspVie* 90 (28, '80) 411–415.

The idea that the Evangelists radically reshaped the words and deeds of Jesus in light of the resurrection is fallacious. The tendency toward amplification and embellishment is obvious in the apocryphal Gospels, but it is not characteristic of the Synoptic Gospels (e.g. Mk 1:21–22, 29–31, 32–34 parr.). In addition, there is no evidence that the Evangelists projected their post-Easter faith onto the accounts of pre-Easter events. They were capable of distinguishing between the time before Easter and the time after Easter.—D.J.H.

- 53r. P. LAPIDE, *Auferstehung. Ein jüdisches Glaubenserlebnis* [NTA 22, p. 227; § 23–258r].

J. P. GALVIN, "A Recent Jewish View of the Resurrection," *ExpTimes* 91 (9, '80) 277–279.—The decisive weakness of Lapidé's study is his rather untroubled presumption that the meaning of the resurrection is a priori clear. While the goal of assessing a central element of Christian faith from a Jewish perspective is certainly laudable, the work may have more value as a stimulus to further reflection on the resurrection than as a contribution to Jewish understanding of Christianity.—D.J.H.

Synoptics

54. W. R. FARMER, "The Synoptic Problem: The Inadequacies of the Generally Accepted Solution," *PerkJourn* 33 (4, '80) 20–27.

There are five major inadequacies involved in the hypothesis of Markan priority: (1) It fails to

account for the selection of items made by Mark from the storehouse of tradition available to him. (2) If Mk was written first, there would be no way to explain the fact that it has no independent chronology. (3) The hypothesis affords no satisfactory explanation for the very extensive compositional agreement between Mt and Lk. (4) It derives little or no support from the external evidence. (5) It offers no explanation for its requirement that the more Jewish and Palestinian Gospel (Mt) must be perceived as subsequent to and dependent on Mk.—D.J.H.

55. L. FRIZZELL, "Religious Experience and Interpretation: A Christian Perspective," *Journal of Dharma* [Bangalore] 5 (1, '80) 80–93.

The following dimensions of the religious experience behind the Synoptic Gospels are investigated with reference to their OT and Jewish backgrounds: life with God as implying covenant and resurrection (Mt 22:23–33 parr.), life with God under the Law (Mt 19:16–22 parr.), the essence of the Christian response of life (Mt 15:1–20 par.), and the favored beneficiaries of life as including the poor, the blind, and the maimed.—D.J.H.

56. M. GOULDER, "Farrer on Q," *Theology* 83 (693, '80) 190–195.

A. Farrer's arguments that the Q-hypothesis is both unnecessary and nebulous have not convinced many NT scholars. The Q-hypothesis will have to be hunted from the field, and this can be done only by disproving it, not by dispensing with it. We need to look for passages common to the three Gospels in which there are agreements of Lk with Mt against Mk and the words are in some way characteristic of Mt and uncharacteristic of Lk [see § 22–385]. Eventually Farrer's attack on Q will be shown to have been brilliantly correct.—D.J.H.

57. P. GUILLEMETTE, "La forme des récits d'exorcisme de Bultmann. Un dogme à reconsidérer," *ÉglThéol* 11 (2, '80) 177–193.

Only five passages in the Synoptic Gospels can be described as exorcisms: Mk 1:21–28; 5:1–20; 9:14–27; Mt 12:22–24; and 9:32–34. The exorcism form contains five elements: the exorcist's meeting with the possessed person, the description of the serious nature of the possession, the exorcism (order to depart), the departure of the demon with a show of force, and the impression made on the bystanders. This form is merely an adaptation of the miracle story.—D.J.H.

58. E. C. HOBBS, "A Quarter-Century Without 'Q,'" *PerkJourn* 33 (4, '80) 10–19.

In his 1955 article on dispensing with Q, A. Farrer undermined the foundation on which the Q-hypothesis had been constructed. In addition to his simple, logical argument against the Q-supposition and his refutation of contentions of impossibility laid against Luke's use of Mt, Farrer gave an interpretation of the structure and meaning of Lk that added credibility to the case for Luke's use of both Mk and Mt. Since the appearance of Farrer's essay, there are no longer "assured results of scholarship" in the field of the sources of the Gospels, and it is not even clear where the battle lines are.—D.J.H.

59. B. ORCHARD, "Why THREE Synoptic Gospels? A Statement of the Two-Gospel Hypothesis," *IrTheolQuart* 46 (4, '79) 240–255.

Examination of the internal and external evidence for the origins of the Synoptic Gospels leads to a two-Gospel hypothesis. According to this theory, Mk was the consequence of a series of talks given by Peter at Rome with the aid of the Gospel of the primitive Jerusalem community

(Mt) and its revision for Paul's Gentile converts (Lk). All three Gospels originated within the time-span covered by Acts. The discourses of Peter were the final achievement of Peter and Paul, whom Luke clearly held to be the twin founders of Western Christianity.—D.J.H.

60. B. W. POWERS, "The Shaking of the Synoptics. A Report on the Cambridge Conference on the Synoptic Gospels, August 1979," *RefTheolRev* 39 (2, '80) 33–39.

The Cambridge conference examined what difference it would make for Synoptic studies if the Owen-Griesbach hypothesis of Markan dependence were accepted in place of the Two-Source/Markan priority hypothesis. It is no longer possible to speak of the Two-Source hypothesis as an assured result of scholarship. The participants in the conference acknowledged the serious difficulties involved in the Two-Source hypothesis, recognized the Owen-Griesbach hypothesis as a legitimate alternative, and indicated that future work on the Synoptic Gospels ought to be presented from a "neutral" perspective.—D.J.H.

61. R. RIESNER, "Wie steht es um die synoptische Frage? Gedanken zur Cambridge Griesbach Conference 1979," *TheolBeitr* 11 (2, '80) 80–83.

Many scholars at the 1979 Cambridge Griesbach Conference found serious problems with the simple Two-Document hypothesis, but only a minority viewed the Griesbach hypothesis as a genuine alternative. There was skepticism about purely literary solutions to the Synoptic question as well as renewed interest in the date of the Gospels' composition.—D.J.H.

62. W. SCHMITHALS, "Kritik der Formkritik," *ZeitTheolKirch* 77 (2, '80) 149–185.

Contrary to the process described by form historians, the Synoptic tradition, with the exception of Q, is the creation of a religious storyteller with poetic ability who presented the Christian kerygma in the language of symbolic and figurative narration. It was this connected literary account of the gospel that Mark used. The basis for such an appraisal of Synoptic origins derives from C. H. Weisse, who, following the lead of L. Hug, showed that the Synoptic narrative tradition is not only absent from the earliest examples of Christian preaching but also from Pauline writings, other NT documents, and the Apostolic Fathers. B. Bauer in turn argued that Mark's Gospel is a free creation, a view that found support from another perspective in F. C. Baur's critique and later in the work of G. Volkmar, W. Wrede, and E. Wendling.—F.W.D.

63. J. SCHMITT, "L'oracle d'Is., LXI, 1 ss. et sa relecture par Jésus," *RevSciRel* 54 (2, '80) 97–108.

This investigation of the uses of Isa 61:1–4 in Jewish-Christian circles focuses on the first three beatitudes (Lk 6:20b–21; Mt 5:3–6), the list of messianic deeds (Mt 11:4–6; Lk 7:22–23), and Jesus' inaugural sermon at Nazareth (Lk 4:16–30). The literary and historical problems encountered in the NT passages are examined with reference to the possible place of the Isaian text in the preaching of Jesus.—D.J.H.

64. G. SEGALLA, "La cristologia nella tradizione sinottica dei miracoli," *Teologia* 5 (1, '80) 41–66.

After discussing recent studies on the so-called divine-man Christology of the Gospel miracle stories, the article reviews the four stages in the miracles-tradition: the historical Jesus, the Galilean tradition, the catenae prior to the Gospels, and the individual Synoptic Gospels. The Gospels provide a progressive explanation of the Christology contained in the miracles-tradition and highlight its apocalyptic and messianic dimensions.—D.J.H.

65. P. L. SHULER, "The Griesbach Hypothesis and Gospel Genre," *Perk Journ* 33 (4, '80) 41–49.

In terms of *topoi* and forms, Mt most nearly reflects the standard procedures of the *bios*-praise writers of antiquity. Lk also contains the rhetorically motivated literary devices commonly associated with the *bios*-praise accounts of the ancient world. Mk gains in literary status and rhetorical clarity when it is placed at the end of the process of Gospel formation.—D.J.H.

66. H.-H. STOLDT, "Reflections on Legitimacy and Limits of Theological Criticism," *Perk Journ* 33 (4, '80) 49–54.

In commenting on Stoldt's *Geschichte und Kritik der Markushypothese* (1977), H. Conzelmann [§ 23–406] denied the existence of Stoldt's entire scientific argument, negated his intention to engage in such, and concealed the actual facts. Thus Conzelmann has shamelessly transgressed the inviolable limits of theological criticism. [A slightly abbreviated version of this article, along with an introduction and conclusion by W. R. Farmer, appears in *PerspRelStud* 7 (2, '80) 152–162.]—D.J.H.

Synoptics, §§ 25–132r, 135.

Matthew

67. S. BROWN, "The Matthean Community and the Gentile Mission," *NovTest* 22 (3, '80) 193–221.

The Palestinian origin and legalistic rigorism of Matthew's tradition make it impossible to suppose that the interest expressed by the Gospel in the Gentile mission goes back to the Hellenists (to say nothing of Paul!). What may be said about observant Jewish Christianity before the Jewish War applies to the Matthean community: There was no impulse, whether from within or without, to engage in missionizing Gentiles. The Gentile mission became an option only after the post-A.D. 70 resettlement of the Matthean community in Syria, and was motivated by the increasingly negative stance of orthodox Judaism toward Jewish Christianity. The Evangelist represented those who believed that the time had come to move in the direction of the Gentile mission. Unable to appeal to the example of Peter, Matthew placed the mandate for the universal mission on the lips of Jesus as he addressed the eleven disciples in Mt 28:19.—D.J.H.

68. J. G. F. COLLISON, "The Church in the Synoptics: The Gospel of Matthew," *IndJourn Theol* 28 (3–4, '79) 158–168.

An examination of the five discourses in Mt in order to see what can be learned about the Matthean concept of the church reveals the following dimensions: ethical (chaps. 5–7), missionary (chap. 10), mixed in membership (chap. 13), congregational (chap. 18), and eschatological (chaps. 24–25).—D.J.H.

69. [Mt 1–2] S. MUÑOZ IGLESIAS, "La concepción virginal de Cristo en los Evangelios de la infancia," *EstBíb* 37 (1–2, '78) 5–28, (3–4, '78) 213–241.

In an effort to understand the negative positions taken by some modern Catholic scholars on the virginal conception, the first part of the article summarizes the arguments of X. Pikaza, R. E. Brown, and R. Scheifler, and investigates the reasons (exegetical, theological, and historical) behind these arguments. The second part makes explicit two presuppositions: (1) Mt 1:18–25

and Lk 1:26–38 cannot be interpreted in a sense contrary to the traditional faith of the church. (2) Faith is prior to the Bible, and the faith of Christians is prior to the NT. It then examines the affirmation of a biologically virginal conception in the infancy narratives and evaluates the arguments against their historicity. In order to interpret Mt 1–2 and Lk 1–2 properly, one must consider the relations between history, midrash, and historicizing faith as they apply to the infancy narratives. Although the article does not presume to prove the virginal conception by exegesis, it does seek to demonstrate the exegetical inconsistency of any interpretation that denies a doctrine belonging to the faith of the church.—S.B.M.

70. [Mt 1:1–17] W. HAMMER, “L’intention de la généalogie de Matthieu,” *EtudThéolRel* 55 (2, ’80) 305–306.

Mt consists of two large parts (chaps. 1–12 and 13–25) and one small part (chaps. 26–28). Each of the large parts is divided into three sections containing fourteen pericopes, and one of the names in Mt 1:1–17 applies to each pericope.—D.J.H.

71. [Mt 5–7] J. PATHRAPANKAL, “Aspects of Discipleship in the Sermon on the Mount,” *Jeevadhara* 10 (56, ’80) 148–158.

Among the salient features of discipleship according to the Sermon on the Mount, are recognition of the need for God, inwardness, largeness of heart and breadth of mind, genuine piety, singleness of heart, and eschatological consciousness.—D.J.H.

72. [Mt 5:3–4, 6] W. GRIMM, “Die Hoffnung der Armen. Zu den Seligpreisungen Jesu,” *Theol Beitr* 11 (3, ’80) 100–113.

The macarisms in Mt 5:3–4, 6 and Lk 6:20b–21 must be read in light of the exilic and postexilic hopes for salvation expressed in deutero-Isaiah and related OT writings. The original text of Jesus’ beatitudes can be reconstructed from the Matthean and Lukan versions as follows: “Blessed are you poor, for yours is God’s reign. Blessed are you who hunger; you shall be satisfied. Blessed are you who weep; you will rejoice and celebrate.”—D.J.H.

73. D. C. ARICHEA, “Translating the Lord’s Prayer (Matthew 6.9–13),” *BibTrans* 31 (2, ’80) 219–223.

The Lord’s Prayer should be translated as meaningfully as possible, but in a form as close as possible to any existing form of the prayer in the language of the translation. The body of the article offers suggestions for translating the individual phrases into English.—D.J.H.

74. M. P. JOHN, “Give us this day our . . . bread (Matthew 6.11),” *BibTrans* 31 (2, ’80) 245–247.

The translation of *epiousios* in Mt 6:11 should not exclude either the ordinary food or the food that prepares us for the messianic feast and is a foretaste of it. In English “bread for the day” or even “the bread we need” are possible renderings.—D.J.H.

75. [Mt 9:35–10:42] E. TESTA, “I ‘Discorsi di Missione’ di Gesù,” *StudBibFrancLibAnn* 29 (’79) 7–41.

While some critics maintain that the mission discourses in the Gospels were the product of the primitive Christian community, others argue for an authentic nucleus that, although adapted to the situation of Gentile believers, derived from the historical Jesus. Of this prepaschal

preaching, four recensions are extant: two short ones (Mk 6:7–13, 30–31 and Lk 9:1–6, 10), and two long ones (Lk 10:1–24 and Mt 9:35–10:42) incorporating inserted sayings and instructions for non-Jewish Christians. This post-Easter evangelization was not a creation of the early church; it originated with the historical Jesus as he prepared for the church's universal mission, of which the church only gradually became fully conscious.—J.J.C.

Mt 9:37–38, § 25–118.

Mt 12:39, § 25–120.

76. [Mt 13:31–32] J. A. SPROULE, “The Problem of the Mustard Seed,” *GraceTheolJourn* 1 (1, '80) 37–42.

The language of Mt 13:31–32 (Mk 4:30–32), the context of the parable, and expert testimony in the field of botany show that the mustard seed was the smallest garden-variety seed known to people in biblical times. Jesus most likely referred to the *Sinapis nigra* or “black mustard,” which was cultivated to produce mustard and colza oil.—D.J.H.

77. S. BARTINA, “Pedro, voz de Dios el Padre. Nota a Mt 16,17,” *EstBíb* 37 (3–4, '78) 291–293.

In Mt 16:17 Peter is the voice of God the Father, who speaks through him to all who would hear. This is the source of Peter's dignity.—S.B.M.

78. G. G. GAMBA, “La ‘eunuchia’ per il Regno dei Cieli. Annotazioni in margine a Matteo 19,10–12,” *Salesianum* 42 (2, '80) 243–287.

Examination of the wording, context, and content of the “eunuch” saying in Mt 19:10–12 shows how it illustrates one aspect of the complex phenomenon of the Christian life. Since the passage proposes a particular state of life, which implies a certain standard of perfection and is comparable to the recommendation of voluntary poverty by Jesus in Mt 19:20–21, it constitutes a significant and fundamental text to which one may rightly refer for a justification of religious life and an understanding of its precise nature.—D.J.H.

Mt 19:29, § 25–101.

79. [Mt 20:1–16] F. MANNS, “L'arrière-plan socio-économique de la Parabole des ouvriers de la onzième heure et ses limites,” *Antonianum* 55 (1–2, '80) 258–268.

Several socioeconomic features in the parable of the laborers in the vineyard (Mt 20:1–16) are illuminated by rabbinic texts: the method of hiring, the salary, the treatment of the idle workers, and the grumbling by the workers. The new theological element introduced by Matthew is the goodness of God, and the theme of the parable is Israel's grumbling about the gratuitous election of the Gentiles.—D.J.H.

Mt 22:2–10, § 25–81.

80. J. H. TIGAY, “On the Term Phylacteries (Matt 23:5),” *HarvTheolRev* 72 (1–2, '79) 45–53.

The equation of phylacteries with *těpîllîn* in Mt 23:5 has much in its favor: (1) It is supported by patristic writers as early as the mid 2nd century, including some who were in contact with Jews and knew their practices. (2) The *těpîllîn* were a religious symbol that could be exploited hypocritically. (3) The coupling of *těpîllîn* with fringes or fringed cloaks is standard in Jewish

sources. The Greek word *phylaktērion* in Mt 23:5 reflects the use of the Hebrew word *qāmîa'* for *tēpîllîn*.—D.J.H.

81. [Mt 25:14–30] W. RESENHÖFFT, “Jesu Gleichnis von den Talenten, ergänzt durch die Lukas-Fassung,” *NTStud* 26 (3, '80) 318–331.

In two pairs of parables, the talents (Mt 25:14–30; Lk 19:11–27) and the wedding feast (Mt 22:2–10; Lk 14:16–24), it is possible to separate out redactional elements and to recover the original form of the parable by combining elements from both Gospels. Lk 19:11–12, 14–15a, 27 and Mt 22:6–7, which are widely recognized as interpolations in their contexts, belong together as successive parts of a third parable.—G.W.M.

Mark

82. S. J. ANTHONYSAMY, “The Gospel of Mark and the Universal Mission,” *Biblehashyam* 6 (1, '80) 81–96.

In Mk the idea of a universal mission is prominent in the call of the Twelve (3:13–19) and their missionary journey (6:7–13), the texts in which the word *ethnos* appears (10:33; 13:10; 14:9), and Jesus' encounter with the Syrophoenician woman (7:25–30) and the centurion's confession (15:34).—D.J.H.

83. H. BAARLINK, “Zur Frage nach dem Antijudaismus im Markusevangelium,” *ZeitNTWiss* 70 (3–4, '79) 166–193.

The charge is often made that anti-Judaism, which has played a large and unfortunate role in history, is already to be found in the oldest Gospel. An examination of the most important passages alleged to contain anti-Jewish elements proves that the charge is groundless. The notion that Jesus was a politically oriented Jewish patriot martyred at the hands of Rome, whose story Mark transformed into that of a religious savior, giving expression to anti-Jewish or apologetic tendencies in Roman Christianity, is not supported by the text of Mk. Mark is essentially a conservative user of traditions; his Jesus, in spite of his controversies with Jews, does not overstep the bounds of acceptable Jewish behavior. He does not repudiate his own people, and Mark sees in the church of Jew and Gentile the fulfillment of Israel's destiny.—G.W.M.

84. T. E. CRANE, “Redaction-criticism and *MARK*,” *Essays in Faith and Culture* [Sydney] 3 ('79) 157–172.

After sketching the history of Markan scholarship, the article focuses on the contributions of W. Marxsen and other redaction critics and then considers the positive and negative features of this approach to the Gospels.—D.J.H.

85. T. R. W. LONGSTAFF, “Crisis and Christology: The Theology of the Gospel of Mark,” *PerkJourn* 33 (4, '80) 28–40.

When Mk is analyzed according to the Griesbach hypothesis, it can be seen as a Gospel written to show how Mt and Lk are to be rightly understood and interpreted. In selecting and arranging his material, the Evangelist recalled the humiliation and death of the Messiah and encouraged Jesus' followers ca. A.D. 90–95 to endure their sufferings with the confidence that vindication would come at the parousia. He rejected any view of exaltation, either of Jesus or of his followers, before that time.—D.J.H.

86. D. LORENZEN, "Jesu lidelsesudsagn i Markusevangeliet" [Jesus' Passion Sayings in the Gospel of Mark], *DanskTeolTids* 42 (4, '79) 217–254.

The question of the possible connection between the Suffering Servant of Isaiah 53 and the Markan Jesus is disputed, especially because there are no direct quotations from Isaiah 53 in the passion sayings and Jesus is not called *pais* in the passion narrative. After a review of the recent debate on this issue and a discussion of the Suffering Servant in late Judaism, the second half of the article turns to the material in Mk. Since the passion predictions in Mk 8:31; 9:31; and 10:33–34 have the character of *vaticinia ex eventu*, the sayings in Mk 9:12b; 10:45; and 14:21–25 are more pertinent. Only in the last two passages did Mark transmit words by which Jesus interpreted his own suffering and death. These sayings belong to the very oldest tradition, can with great probability be considered true representations of Jesus' words, and give strong evidence that Jesus took on himself the role of the Suffering Servant. If this is the case, then the other sayings about the necessity of suffering can also be interpreted in light of Isaiah 53. Hence we observe in Jesus and in the Gospel tradition the joining together of late Judaism's notion of the atoning death of a righteous person with the Suffering Servant of Isaiah 53.—J.S.H.

87. A. C. OUTLER, "The Gospel According To St. Mark," *PerkJourn* 33 (4, '80) 3–9.

When Mk is read with reference to other canonical documents (e.g. Mt, Lk-Acts, Jn), the problem of the schism between Judaism and Christianity is clearly in view, but at a further distance and with reduced intensity. The tradition of the Roman provenance of Mk appears even more plausible when the Gospel is matched with Paul's epistle to the Romans.—D.J.H.

88. A. PILGAARD, "Gudsrigebegrebet i Markusevangeliet" [The Concept of the Kingdom of God in the Gospel of Mark], *DanskTeolTids* 43 (1, '80) 20–35.

Although the term "kingdom of God" is statistically infrequent in Mk, occurring only fourteen times, it is nonetheless one of the Gospel's two most essential structural elements. The concept is clustered in several sections: 1:1–8:26 (four occurrences), 8:27–10:52 (seven), 11:1–13:37 (one), and 14:1–16:8 (two). A discussion of parts of each of these sections shows that, for Mark, all sides of Jesus' activity were oriented toward the kingdom of God: his public ministry, messianic status and fate, preaching of the future kingdom of God, and his passion and its relation to the future kingdom of God. All of Jesus' activity consisted in bringing the kingdom of God to victory. Existentially, to follow Christ is to follow the path to the future kingdom of God. It is a journey of suspense between the anticipatory powers of the kingdom and the old world's power; the present time is eschatological.—J.S.H.

89. P. S. PUDUSSERY, "The Meaning of Discipleship in the Gospel of Mark," *Jeevadhara* 10 (56, '80) 93–110.

In the first part of his Gospel (1:1–8:30), Mark depicts the disciples as called to be with Jesus and to share in his ministry. In the second part (8:31–16:8) they come to appreciate the cross as the way of the Messiah. Only by following the suffering Messiah to the cross, can one understand the true meaning of discipleship.—D.J.H.

90. W. SCHENK, "Der Einfluss der Logienquelle auf das Markusevangelium," *ZeitNTWiss* 70 (3–4, '79) 141–165.

The relationship between Mk and Q can only be determined if one distinguishes between the priority of the pre-Markan tradition over Q and the clear dependence of the Markan redaction on Q. In its final form, Mk does not differ from Mt and Lk as a redaction of pre-Markan and Q

materials. The selectivity of the Markan use of Q may have been due to a Markan preference for a historicizing picture of Jesus over against the tendency of Q toward a Wisdom Christology. These conclusions are substantiated by an examination of such sayings as those dealing with the Son of Man, the Spirit, the miracles as *dynameis*, the *exousia* of Jesus, the sign of Jonah, and others.—G.W.M.

91. W. S. VORSTER, "Mark: Collector, Redactor, Author, Narrator?" *JournTheolSAfric* 31 ('80) 46–61.

After remarks on the limited value of investigating the historical authorship of Mk, the article treats the problem of the nature of the Evangelist's literary activity from diachronic (form-critical and redaction-critical) and synchronic (literary-critical) perspectives. Mark presented the story of Jesus as he saw it; therefore, he should be called an "author/narrator." He was not merely a collector, and the term "redactor" is of little value in solving the problem of the literary activity of the person who was responsible for the final text of Mk.—D.J.H.

Mk, § 25–28.

92. [Mk 1:1–28] A. RADAELLI, "I racconti dell'infanzia nel contesto del prologo all'Evangelo," *RicBibRel* 15 (1, '80) 7–26.

This seminar report on the infancy narratives attempts a critical reading of the Evangelists in order to disengage the structure, phenomenology, and truth of their accounts. A synoptic reading of the prologue to each of the four Gospels prepares the way for a taxonomic arrangement of their respective messages. The prologue to Mk (1:1–28) sets the stage for the reception of Jesus' message, which is heralded by the prophets, John the Baptist, and the voice from heaven. As a prologue, it functions not only as a precursor of the whole gospel message, but also as an overture to faith by means of the symbolic and significative elements of its narrative. Mk itself can thus be used as a hermeneutical prologue to the subsequent interpretations of the other Evangelists. [To be continued.]—S.B.M.

93. [Mk 1:2–3] K. R. SNODGRASS, "Streams of tradition emerging from Isaiah 40:1–5 and their adaptation in the New Testament," *JournStudNT* 8 ('80) 24–45.

Isa 40:1–5 quickly became for Judaism a classic expression of God's comfort and salvation, and the use of it in the NT to describe the Christ-event cannot be adequately appreciated without an awareness of its treatment in various Jewish witnesses. In Mk 1:2–3, Isa 40:3 along with Mal 3:1 was used to summarize what the Gospel is about and what the direction for the explanation that follows will be. The wording of Isa 40:3–5 helped to furnish material for the formation of several texts in Lk (1:17; 1:76–79; 2:30–31; 3:3–6; 9:52).—D.J.H.

94. [Mk 1:21–28] P. GUILLEMETTE, "Un enseignement nouveau, plein d'autorité," *NovTest* 22 (3, '80) 222–247.

The pre-Markan account of the exorcism in Mk 1:21–28 can be reconstructed as follows: "On the Sabbath he entered the synagogue. A man with an unclean spirit was there, and he cried out. Jesus rebuked him, saying: 'Come out of him.' The unclean spirit, convulsing him and crying out with a loud voice, came out of him. They all were amazed, saying: 'He commands the unclean spirit, and it obeys him.' " The account contains the five elements of the exorcism form: the encounter between Jesus and the possessed person, the description of the effects of

the possession, the exorcism, the departure of the demon, and the impression made on the bystanders. Attention to Mark's redactional contributions highlights the importance of the connection made between Jesus' expulsion of the demon and his new and authoritative teaching. The pericope simply presupposes the popular understanding of unclean spirits that was current at the time.—D.J.H.

95. H.-W. BARTSCH, "Zur Problematik eines Monopoltextes des Neuen Testaments. Das Beispiel Markus 2, Vers 15 und 16," *TheolLitZeit* 105 (2, '80) 91–96.

The reading of Mk 2: 15–16 that represents the scribes of the Pharisees as following Jesus has been incorrectly rejected in the 3rd edition of *The Greek New Testament* (1975) and the 26th edition of *Novum Testamentum graece* (1979). The word "follow" does not always apply to Jesus' disciples (see Mk 3:7–8; 10:32). The rejected reading is supported by good manuscript evidence and confirmed by P⁸⁸. This case illustrates the dangers of granting monopoly status to a text that is based on the subjective and mutable judgments of a committee.—D.J.H.

96. F. C. SYNGE, "A Plea for the Outsiders: Commentary on Mark 4.10–12," *JournTheolSAfric* 30 ('80) 53–58.

According to Mk 4:10–12, the revelation of the universality of God's kingdom has been given to the "arounders" (publicans and sinners, Gentiles), but to the "outsiders" (Israel) all is parabolic and will remain parabolic until they shift their ground and accept the admission of Gentiles into the people of God. The fact that all is in parables for the outsiders gives reason for hope that they will see, hear, turn, and be forgiven.—D.J.H.

97. [Mk 4:14–20] P. B. PAYNE, "The Seeming Inconsistency of the Interpretation of the Parable of the Sower," *NTStud* 26 (4, '80) 564–568.

The interpretation of the parable of the sower in Mk 4:14–20 is frequently said to be inconsistent because it seems to identify the seed that is sown both with the word and with people. But *speiromenoi* in vv. 16 and 18 and *sparentes* in v. 20 were probably intended by Mark to suggest soil being sown with seed, just as the context demands and as a literal Aramaic rendering would have suggested.—D.J.H.

98. M. MCCORMICK, "Two Leaves from the Lost Uncial Codex 0167: Mark, 4:24–29 and 4:37–41," *ZeitNTWiss* 70 (3–4, '79) 238–242.

The two parchment leaves discovered by the author in the library of the University of Louvain belong to the lost uncial codex 0167, known from photographs among the papers of C. R. Gregory. The script dates to the late 6th or early 7th century. The texts of Mk 4:24–29, 37–41 and a sampling of variant readings are given here; the fragments belong to the Byzantine text tradition.—G.W.M.

Mk 4:30–32, § 25–76.

Mk 4:37–41, § 25–98.

Mk 6:7–13, 30–31, § 25–75.

Mk 9:36–37, § 25–99.

99. [Mk 10:13–16] B. VRIJDAGHS, “Werden wie Kinder . . . Die Seligpreisung der Kinder durch Jesus,” *Der Evangelische Erzieher* [Frankfurt/M.] 32 (3, '80) 170–181.

The pre-Markan biographical apothegm in Mk 10:13–14, 16 promises children a share in the kingdom of God, and the saying inserted by the Evangelist in v. 15 uses “child” as a metaphor for the proper attitude toward the kingdom. Mk 9:36–37 identifies Jesus with the powerless children accepted in his name. The theological, religious-educational, and ecclesiological implications of these passages are explored in the second part of the article.—D.J.H.

100. W. EGGER, “Nachfolge Jesu und Verzicht auf Besitz. Mk 10, 17–31 aus der Sicht der neuesten exegetischen Methoden,” *TheolPraktQuart* 128 (2, '80) 127–136.

Four new exegetical methods are illustrated with reference to Mk 10:17–31 under the following headings: the conversation between Jesus and the rich man (pragmatics), the possibility of discipleship and renunciation (structuralist analysis), the itinerant radicalism of Jesus and his disciples (sociological inquiry), and the impulse toward charismatic renewal (historical influence of the text). Through this narrative, Mark encouraged itinerant radicalism and developed the theological dimensions of discipleship.—D.J.H.

101. J. GARCÍA BURILLO, “El ciento por uno (Mc 10, 29–30 par). Historia de las interpretaciones y exégesis,” *EstBib* 37 (1–2, '78) 29–55.

The second installment of this article [see § 24–114] determines the scope of the promise in Mk 10:29–30 (see Mt 19:29; Lk 18:29–30), the influences of the setting in life on the formulation of the logion, and the different themes reflected in the promise itself. After comparing Mk 10:17–31 with its parallels and establishing its priority over them, the article discusses the principal elements in Mk 10:17–27, the Synoptic tradition of the promise, the redactional structure of v. 30, and the themes in vv. 29–30. Exegesis of the promise highlights (1) the generic promise of abundance in the kingdom on the condition of radical renunciation of personal goods for the sake of Jesus and the kingdom, and (2) the later redaction that introduced into the promise a catechetical motive and the experiential data of the community.—S.B.M.

102. A. FEUILLET, “La signification fondamentale de Marc XIII. Recherches sur l'eschatologie des Synoptiques,” *RevThom* 80 (2, '80) 181–215.

In the eschatological discourse in Mk 13, two perspectives are intimately related: (1) the destruction of Jerusalem and of the Temple, which marks only the end of a world, and (2) the end of the world in the strict sense and the parousia of the Son of Man. The synthesis of these two perspectives can be discerned in the five parts of the discourse: the historical introduction (vv. 1–4), the beginning of the sufferings (vv. 5–13), the supreme tribulation (vv. 14–23), the triumph of the Son of Man (vv. 24–27), and the exhortation to confidence and vigilance (vv. 28–37). This hypothesis of a double perspective is confirmed by analysis of Lk 21:5–36. The many connections between the eschatological discourse in Mk 13 and the passion narrative in Mk 14–15 suggest that the Christian community should view itself as reflecting its founder's experiences of suffering and glory.—D.J.H.

103. M. DE BURGOS NÚÑEZ, “La comunión de Dios con el crucificado. Cristología de Marcos 15,22–39,” *EstBib* 37 (3–4, '78) 243–266.

The theological climax of the Markan crucifixion account is analyzed with respect to the history of its traditions and its redaction. The account is divided into three scenes: Mk 15:23–27, 29b–32, and 33–39. The Evangelist's redactional transformations are subservient to his interpre-

tation of Jesus' death as absolutely necessary for the fulfillment of eschatological times. The cross is revealed as the end of the Temple and the beginning of a new era. It is not the end of Jesus himself, but the beginning of the power of God. Mark's account of the crucifixion is the point of departure for a Christology that tells us about a new experience of God with the world of suffering and death.—S.B.M.

104. A. LINDEMANN, "Die Osterbotschaft des Markus. Zur theologischen Interpretation von Mark 16. 1–8," *NTStud* 26 (3, '80) 298–317.

Mk 16:8 is the intended ending of the Gospel, and one must ask why Mark mentions appearances of the risen Jesus but avoids narrating any of them. The reason is to be sought in the theology of the Gospel. The message of the young man corresponds to the Easter faith of the Christian community and points away from the empty tomb as such, for Mark knows of appearances in Galilee. Throughout the Gospel he is at pains to divert attention from any possible *theologia gloriae* and to focus Christology on the suffering and dying Jesus. Like the readers, the women at the tomb know the Easter message only by faith in the proclamation of it; and since the women remain silent, the readers hear the same proclamation that the women hear.—G.W.M.

105. F. NEIRYNCK, "Marc 16,1–8. Tradition et rédaction," *EphTheolLov* 56 (1, '80) 56–88. [See §§ 23–124, 856.]

In the various literary-critical attempts at reconstructing the pre-Markan tradition in Mk 16:1–8, the following verses have been explained as redactional: vv. 5–7 (5b–7); v. 7; v. 8cd; and vv. 7, 8cd. Some scholars view the entire passage as a Markan creation. But since the studies of R. Pesch and D. Dormeyer, it is no longer possible to speak of a consensus with respect to the secondary character of v. 7. [To be continued.]—D.J.H.

Luke

106. M. ADINOLFI, "La giustizia nel terzo vangelo," *RivistBib* 27 (3–4, '79) 233–260.

The third Gospel does not speak of God as *dikaïos* nor does it ascribe to him *dikaïosynē*, but these characteristically biblical terms and their cognates were regularly applied to individuals as expressions of their fidelity to God in his loving plan of salvation. Thus Zechariah and Elizabeth (Lk 1:6) and Joseph of Arimathea (23:50) were *dikaïoi*. To denote "justice" in the commonly accepted sense, Luke employed the terms *ekdikēsis*, *apolyō*, *krisis*, *krima*, and *orgē*.—J.J.C.

107. J. S. CROATTO, "Persecución y perseverancia en la teología lucana. Un estudio sobre la 'hupomoné,'" *RevistBib* 42 (1, '80) 21–30.

This article traces the themes of persecution and perseverance (*hypomonē*) in Luke's accounts of Jesus' passion, public ministry, and infancy.—S.B.M.

108. W. S. KURZ, "Hellenistic Rhetoric in the Christological Proof of Luke-Acts," *CathBib Quart* 42 (2, '80) 171–195.

In constructing for the main protagonists in his account an explicit argument from premise to conclusion in order to prove that Jesus is the Christ, Luke was following the commonly known rules of the Hellenistic arts of rhetoric. The best explanation for the form and function of the christological proof in the Lukan speeches (e.g. Acts 17:2–4; Lk 24:26–27, 44–48; Acts 2:25–32, 36) is that they are a Christian adaptation of the Aristotelian enthymeme. The presence of other

rhetorical conventions in Lk-Acts, as well as the strong Aristotelian influence in the history of rhetoric and the pervasive role of rhetoric in 1st-century education, make it very likely that the author of Lk-Acts was exposed in his education to the Hellenistic arts of rhetoric.—D.J.H.

109. E. LAVERDIERE, "The Gospel of Luke," *BibToday* 18 (4, '80) 226–235.

The article reviews the development of Lukan studies in this century and explores how the Gospel constitutes a sensitive message for the church in the modern world. Special attention is given to the structure and message of the Gospel as well as to the circumstances surrounding its composition.—D.J.H.

110. E. H. MALY, "Women and the Gospel of Luke," *BibTheolBull* 10 (3, '80) 99–104.

Luke's special interest in the role of women reflects the theological conviction that with Christ something radically new had entered into history. This conviction is expressed in Mary's hymn celebrating the reversal of social structures (1:46–55), the acceptance of women into the circle of disciples (8:1–3; 10:38–42), and the passage about Jesus' family (8:19–21). Jesus and the early Christians sometimes went beyond contemporary social structures because of their eschatological vision of the kingdom.—D.J.H.

111. J. J. PILCH, "Praying with Luke," *BibToday* 18 (4, '80) 221–225.

The prayers in Lk can be classified in seven categories with reference to the kinds of results desired: instrumental, regulatory, interactional, self-focused, heuristic, imaginative, and informative.—D.J.H.

112. G. E. RICE, "The Anti-Judaic Bias of the Western Text in the Gospel of Luke," *AndUniv SemStud* 18 (1, '80) 51–57.

The anti-Judaic bias of the Western text of Lk is reflected clearly in the following features of Codex Bezae (MS D): (1) the use of *ponēros* and *ponēria* in Lk 23:41; 5:22; and 20:23, (2) the addition of *hina sōthōmen* to the question *ti poiēsōmen* asked of John the Baptist in Lk 3:10–14, and (3) three harmonizations in Lk 6:9–11 that intensify the Sabbath confrontation and throw forward the plottings of the Jewish leaders to kill Jesus.—D.J.H.

Lk, § 25–93.

Lk 1–2, § 25–69.

113. [Lk 1:46–55] J. DUPONT, "Le Magnificat comme discours sur Dieu," *NouvRevThéol* 102 (3, '80) 321–343.

After discussing the function of the Magnificat as an aria or parenthesis and the structure of the poem (vv. 46–47, 48–50, 51–53, 54–55), the article focuses on the tenses of the verbs used with reference to God's saving intervention, the semantic fields (religious, sociopolitical, ethnic) of the terms applied to the objects of the divine intervention, and the semantic fields (transcendent, merciful, powerful) of the terms applied to God. The Magnificat situates the mystery of God the Savior and provides the coordinates for it.—D.J.H.

114. P. W. VAN DER HORST, "Notes on the Aramaic Background of Luke II 41–52," *Journ StudNT* 7 ('80) 61–66.

(1) Lk 2:42 may reflect Jesus' assumption of responsibilities regarding matters of the Torah at

the age of thirteen. The Aramaic source probably read “thirteen” instead of “twelve.” (2) On the basis of Aramaic usage, the Greek expression *einai en* in Lk 2:49 may refer to a discussion between rabbis and their students concerning Torah and tradition (*ta tou patros*).—D.J.H.

115. [Lk 4:14–44] H. A. KENIK, “Messianic Fulfillment in Luke,” *BibToday* 18 (4, '80) 236–241.

The use of the OT in Lk 4:14–44 clarifies and confirms the identity of Jesus and elucidates the program of Jesus' mission. Luke was concerned to establish the fact that the Hebrew Scriptures as a whole witness to Jesus as the Messiah.—D.J.H.

Lk 6:20–21, § 25–72.

116. B. WITHERINGTON, “On the Road with Mary Magdalene, Joanna, Susanna, and Other Disciples—Luke 8:1–3,” *ZeitNTWiss* 70 (3–4, '79) 243–248.

The article provides an exegesis of a neglected passage that reveals the prominent and exemplary role of women in the ministry of Jesus.—G.W.M.

Lk 9:1–6, 10, § 25–75.

117. [Lk 9:51–19:46] P. KARIAMADAM, “Discipleship in the Lucan Journey Narrative,” *Jeevadhara* 10 (56, '80) 111–130.

Among the basic conditions of discipleship in Lk 9:51–19:46 are the acceptance of suffering and renunciation, the impossibility of serving two masters, the necessity of almsgiving and sharing, and other points of asceticism (simplicity, love of God, love of neighbor, prayer). The disciple journeys toward the kingdom, but must not forget the actualities of life on earth.—D.J.H.

Lk 10:1–24, § 25–75.

118. H.-J. VENETZ, “Bittet den Herrn der Ernte. Überlegungen zu Lk 10,2/Mt 9,37,” *Diakonia* 11 (3, '80) 148–161.

The allegorical interpretation of the logion about the lord sending out laborers into his harvest (Lk 10:2; Mt 9:37–38) cannot be sustained. The saying is a pure similitude focusing on the discrepancy between the huge task and the small resources available for it. In Lk 10:2–12 it is used to remind the disciples that the Lord of the harvest is ultimately the Lord of the whole undertaking. In Mt 9:35–10:5 it serves to include the community in the mission of Jesus, which can only be carried out in prayer.—D.J.H.

119. A. FEUILLET, “Le bon Samaritain (Luc 10, 25–37). Sa signification christologique et l'universalisme de Jésus,” *EspVie* 90 (24, '80) 337–351, (26, '80) 369–382.

After reviewing some modern attempts at returning to an allegorical interpretation of the parable of the good Samaritan (Lk 10:25–37), the study considers the indirect references to Christ in the compassion shown by the Samaritan and in the contrast drawn between the attitudes of the priest and Levite on the one hand and the Samaritan on the other. Then it explains the apparent discord between vv. 29 and 36 in light of the universalism taught by Jesus. The final section discusses the literary genre of the passage and offers additional observations regarding the universalism of Jesus.—D.J.H.

120. [Lk 11:30] E. H. MERRILL, "The Sign of Jonah," *JournEvangTheolSoc* 23 (1, '80) 23–30.

The sign to the Ninevites in Lk 11:30 (cf. Mt 12:39) consisted of Jonah's survival in and regurgitation from the belly of the great fish. Such a sign would have been particularly convincing to a people whose aetiology taught them that their city had been founded by a fish-god.—D.J.H.

121. P. ELLINGWORTH, "Luke 12.46—Is there an anti-climax here?" *BibTrans* 31 (2, '80) 242–243.

In Lk 12:46 the translation of *dichotomēsei* as "cut in two" fits the context perfectly. The threat that the servant would be cut out of God's people would not have been an anticlimax for the people to whom Jesus told this story.—D.J.H.

Lk 14:16–24, § 25–81.

122. [Lk 15:11–32] R. T. OSBORN, "The Father and His Two Sons: A Parable of Liberation," *Dialog* 19 (3, '80) 204–209.

Lk 15:11–32 is a parable of a father and two sons, not just a parable of the one prodigal son. The key and climax can be found in the story of the elder son: The father offers his elder son the freedom of true brotherhood with the "marginated" and errant younger son. The story should be interpreted as a parable of liberation.—D.J.H.

123. R. R. RICKARDS, "Some points to consider in translating the parable of the prodigal son (Luke 15.11–32)," *BibTrans* 31 (2, '80) 243–245.

Practical suggestions for best communicating the meanings of the problematic words and phrases in Lk 15:11, 13, 15, 18, 20, 23, 27.—D.J.H.

124. W. PÖHLMANN, "Die Abschichtung des Verlorenen Sohnes (Lk 15:12f.) und die erzählte Welt der Parabel," *ZeitNTWiss* 70 (3–4, '79) 194–213.

Although the contrary is sometimes asserted, a real legal situation expressed at the beginning of the parable of the prodigal son is essential to the understanding of the parable. The model is the action called *Abschichtung* (giving in contemplation of death), which is attested in Jewish practice in Sir 33:20–24 and Tob 8:21. The situation does not imply, however, that the father had already made a gift of his remaining possessions to the older son, as some interpreters suggest. The language of Lk 15:12–13, compared with usage in the papyri, contains terms recognizable to the Greek reader as legal expressions, especially the technical term *to epiballon meros*. Thus the legal context of the parable was preserved in the transition from Aramaic to Greek. In the parable the father's extraordinary behavior actually abrogates the familiar legal system and inaugurates a new one.—G.W.M.

125. H. J. L. JENSEN, "Diesseits und Jenseits des Raumes eines Textes. Textsemiotische Bemerkungen zur Erzählung 'Vom reichen Mann und armen Lazarus' (Lk 16, 19–31)," *LingBib* 47 ('80) 39–60.

The spatial code in the parable of the rich man and Lazarus in Lk 16:19–31 presupposes a three-dimensional room, both as a system of *topoi* for the narrative movements in the text and as the rationality of the whole of the text. The analysis proceeds from a reconstruction of the

spatiality of the parable, through an examination of certain semantic substructures, to a deconstruction of the text's attempt to create a rational system of mythical and ethical values.—D.J.H.

126. F. SCHNIDER, "Ausschliessen und ausgeschlossen werden. Beobachtungen zur Struktur des Gleichnisses vom Pharisäer und Zöllner Lk 18,10–14a," *BibZeit* 24 (1, '80) 42–56.

Lk 18:10–14a, which is part of the genuine Jesus-tradition, contrasts in three thought-sequences (vv. 10, 11–13, 14a) a Pharisee who while praying compares himself favorably with other persons, and a publican who while praying speaks only of his condition before God. The prayer of the Pharisee, who would exclude others, including the publican, from God's grace, results in his own exclusion (i.e. nonjustification). The publican, who is concerned only about his sinful state in the sight of God, is justified and actually superior to the Pharisee. The story is not merely an instruction about the proper mode of prayer, but a statement about the true nature of divine grace. It was intended for a mixed audience of sinners and righteous persons, who could identify with either the publican or the Pharisee and thereby hear a word of either consolation or warning.—J.H.E.

Lk 18:29–30, § 25–101.

Lk 19:11–27, § 25–81.

127. ANON., "L'impôt à César (Luc, 20, 20–26)," *SémiotBib* 18 ('80) 8–15.

Lk 20:20–26 is analyzed with particular attention to the working out of "veridiction." The narrative context of Jesus' saying about taxes owed to Caesar provides an original organization of veridiction and of the narrative programs: "Render to Caesar . . . render to God." The position of this episode in the account of Jesus' passion makes it possible to take the statement about taxes as a statement about the programs organizing Jesus' passion.—D.J.H.

128. [Lk 22:19] D. W. A. GREGG, "Hebraic Antecedents to the Eucharistic *Anamnēsis* Formula," *TynBull* 30 ('79) 165–168.

Close parallels to the formula *touto poieite eis tēn emēn anamnēsin* (Lk 22:19; 1 Cor 11:24) exist in the Greek versions of Sir 45:9 and 50:16. The fact that the original Hebrew is extant for these verses improves the possibility of reconstructing the original words of Jesus. The parallels point toward the material and cultic associations of *zikkārôn*, and away from the idea of keeping alive the memory (*zēker*) of a person, as the hermeneutical key.—D.J.H.

129. J. H. NEYREY, "The Absence of Jesus' Emotions - the Lucan Redaction of Lk 22,39–46," *Biblica* 61 (2, '80) 153–171.

The Greek term *lypē* refers to one of the four cardinal passions, a typical punishment for sin, and an indication of guilt. In Lk 22:39–46 Jesus is not said to be *perilypos* (cf. Mk 14:34) or contracted by *lypē*. Rather, he practices *andreia* in seeking to know God's will and combats *lypē* like an athlete or warrior in a successful *agōnia*. The disciples, however, are mastered by *lypē* (see Lk 22:45), made weak by it, and seen as guilty and unfaithful because of their disobedience to Christ's will. The textually disputed vv. 43–44 are appropriate to Luke's presentation and serve to dramatize Jesus' great eschatological victory as the true Adam, the Son of God.—D.J.H.

John

130. R. KYSAR, "The Promises and Perils of Preaching on the Gospel of John," *Dialog* 19 (3, '80) 214–220.

The Fourth Gospel is a promising document for the homiletical task because of the poetic power of its language, the symbolic potential of its narratives, and the spiritual insights it finds emerging from sensory perception. Two perils that can arise from neglecting the historical setting of the Gospel's composition are a radical Christian exclusivism and a potentially anti-Semitic message.—D.J.H.

131. X. LÉON-DUFOUR, "Bulletin de Littérature johannique," *RechSciRel* 68 (2, '80) 271–316.

This bulletin of recent books on the Fourth Gospel and the Johannine epistles describes and evaluates ten synthetic presentations, six analyses of texts, and seven treatments of themes. Special attention is given to the place of these studies in Johannine research.—D.J.H.

- 132r. F. NEIRYNCK ET AL., *Jean et les Synoptiques. Examen critique de l'exégèse de M.-É. Boismard*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 49 (Leuven: University Press, 1979).

M. SABBE, "John and the Synoptists: Neirynck vs. Boismard," *EphTheolLov* 56 (1, '80) 125–131.—Neirynck and his collaborators agree with M.-É. Boismard's view of a Johannine main author (Jn II-B) who used the Synoptic Gospels, but they question his hypothesis of a more primitive Johannine Gospel (Document C or Jn I, and Jn II-A). Boismard's critics argue that his hypothesis of a direct literary dependence on the Synoptic Gospels with respect to the largest and most important level of the Johannine redaction (Jn II-B) should be extended to the whole Gospel.—D.J.H.

133. L. NEREPARAMPIL, "The Church in the Johannine Literature," *IndJournTheol* 28 (3–4, '79) 169–177.

The book of Revelation envisages a church in the world originating from Christ's saving work and resisting seduction by means of faithful witness to the Word. In the Johannine letters the church is an intimate union of members expressing their communion with God. The Fourth Gospel presents the church as a community that adheres to Christ by responding positively to God's revelation in Jesus. This community of true worshipers arose from the gratuitous divine regeneration effected by the Holy Spirit, and it continues Jesus' mission in the world.—D.J.H.

134. E. A. RUSSELL, "The Holy Spirit in the Fourth Gospel. Some observations," *IrBibStud* 2 ('80) 84–94.

The phrase "Holy Spirit" in the Fourth Gospel binds together the assertion that Jesus was to baptize with the Holy Spirit (Jn 1:33), the fulfillment of the promise of the Holy Spirit (20:22), and the promise of the Paraclete, who is to come when Jesus goes (14:26). The coming of the Spirit is bound up with Jesus' death.—D.J.H.

135. D. M. SMITH, "John and the Synoptics: Some Dimensions of the Problem," *NTStud* 26 (4, '80) 425–444.

The problem of the relationship of the Fourth Gospel to the Synoptic Gospels is explored with

reference to textual criticism, source and tradition criticism, redaction criticism, historical setting, and theological interests. It is less difficult to explain the similarities between Jn and the Synoptic Gospels on the hypothesis that the fourth Evangelist did not know the other Gospels, than to explain the wide divergences on the hypothesis that he knew them. Nevertheless, it is possible to conceive of a scenario in which John knew, or knew of, the Synoptic Gospels and yet produced a quite dissimilar Gospel. The question of the mode of the relationship should remain open in principle.—D.J.H.

136. E. D. STOCKTON, "The Fourth Gospel and the Woman," *Essays in Faith and Culture* [Sydney] 3 ('79) 132–144.

After comments on the spiritual nature of the Fourth Gospel, the article unravels the Martha-strand and the Mary-strand in chap. 11 and discusses the stories about women in Jn 2:1–11; 4:1–42; 19:25–27; 20:1–18; and 12:1–8. The Johannine Woman is the continuing people of God, first Jewish (or its imperfect Samaritan parallel) and then Christian, which has mothered Jesus and the rest of her offspring.—D.J.H.

137. L. TOUS, "María y la Iglesia. La madre de Jesús en el IV evangelio," *BibFe* 6 (17, '80) 226–234.

The Fourth Gospel assigns to Mary a prominent place in the church. At Cana (2:1–11) she represents the faithful remnant of Israel, and at the foot of the cross (19:26–27) she emerges as the mother of the church.—D.J.H.

138. E. TROCMÉ, "Jean-Baptiste dans le quatrième évangile," *RevHistPhilRel* 60 (2, '80) 129–151.

The many references and allusions to John the Baptist in Jn 1–5 enlist him in the Christian cause and stress Jesus' superiority over him. Writing early in the 2nd century, the Evangelist sought to combat the rival claims of the Baptist-movement without attacking its founder. But the anti-Baptist apologetic in the Fourth Gospel should not be exaggerated. Although it is one of the characteristics of the Gospel, it is not the only key to it.—D.J.H.

139. M. VELLANICKAL, "'Discipleship' according to the Gospel of John," *Jeevadhara* 10 (56, '80) 131–147.

The essential notes of discipleship as John saw it are indicated in Jn 1:35–42: election and call, human testimony, hearing, following, seeking, finding, coming and seeing, remaining with Jesus, and missionary sharing. The conditions for discipleship include remaining in the Word (8:31–32), hating one's life (12:25), and serving Jesus (12:26). The distinguishing mark of the disciples of Jesus is reciprocal love, and the circle of disciples forms a new world.—D.J.H.

Jn, §§ 25–28, 170.

140. [Jn 1:1–18] P. K. CHOW, "Analogical applications of information theory to semantic problems," *BibTrans* 31 (3, '80) 310–318.

Attention to the repetitions of words and phrases in Jn 1:1–18 illustrates how the redundancy principle can bring us closer to understanding the message that the Prologue wishes to convey. The unexpected expression "only God," applied to Christ in Jn 1:18, has a jarring effect and was designed to overcome psychological noise on the receiver's part.—D.J.H.

141. [Jn 1:1–18] P. HOFRICHTER, “‘Egeneto anthropos.’ Text und Zusätze im Johannesprolog,” *ZeitNTWiss* 70 (3–4, ’79) 214–237.

A close analysis of the Johannine Prologue yields an original hymn, interpolated at various levels during the composition of the Gospel, consisting of three stanzas of 3-3-4, 3-3-3-4, and 3-3-4 lines, formed by the following verses: 1-5; 6ab, 7b, 9, 10, 12ab; 13abd (singular verb), 14acd, 18. The three stanzas deal respectively with the Word of God, the appearance of Jesus, and his divine identity. Verses 14e, 16, and 17 are a deutero-Pauline interpolation. The Baptist interpolations are a late addition. The others were added for various reasons, including anti-gnostic polemics.—G.W.M.

142. [Jn 4:1–42] C. M. CARMICHAEL, “Marriage and the Samaritan Woman,” *NTStud* 26 (3, ’80) 332–346.

John worked out the significance of the encounter between Jesus and the Samaritan woman and its sequel by utilizing in a semiallegorical manner the description of the sixth day of creation. The Johannine episode (Jn 4:1–42) contains the idea of the creation of the relationship between male and female as well as the concept of their being fruitful and multiplying. Moreover, the food given to the male and the female in Genesis becomes identified with the fruitfulness that Jesus and the woman achieve among the Samaritans and hence to the multiplication of believers.—D.J.H.

143. S. RUAGER, “Johannes 6 og nadveren” [John 6 and the Eucharist], *TidsTeolKirk* 50 (2, ’79) 81–92.

The whole of Jn 6 was composed with the Eucharist in mind, not just vv. 51c–58, where eucharistic thought is most evident. Vv. 51c–58 are foreshadowed at several earlier points in the chapter, e.g. “give thanks” (v. 11), “to eat” (v. 31), and the possible reference in v. 35 to eucharistic wine (cf. Prov 9:5; Sir 24:21). In addition, the whole chapter suggests that fellowship was a major component in the Johannine conception of the Eucharist.—J.S.H.

144. L. SCHENKE, “Die formale und gedankliche Struktur von Joh 6,26–58,” *BibZeit* 24 (1, ’80) 21–41.

The bread-of-life discourse is a redactional composition whose final literary unity is the best starting point for an interpretation of its message. Vv. 26–29 and 30–31 introduce and anticipate the theme and function of the units that follow. Vv. 32–58 are constructed according to a threefold, repeated pattern expressing (1) God’s or Jesus’ saving action on behalf of the world (vv. 32–33, 37–40, 48–51), (2) misunderstanding, objection, or rejection on the part of Jesus’ audience (vv. 34, 41–42, 52), and (3) what one must do to appropriate this salvation (vv. 35–36, 43–47, 53–58). The discourse proceeds from an emphasis on the divine initiative and the required human response (vv. 32–36), through the historical action of Jesus and the required human response (vv. 37–47), to Jesus’ future self-sacrifice as the fulfillment of God’s will and the required human response (vv. 48–58).—J.H.E.

145. [Jn 6:54–58] C. SPICQ, “*Trōgein*: Est-il synonyme de *phagein* et d’*esthiein* dans le Nouveau Testament?” *NTStud* 26 (3, ’80) 414–419.

An examination of the classical and Hellenistic uses of the verb *trōgein*, which is rare in surviving 1st-century texts, shows that in the Hellenistic period the three verbs for eating (*trōgein*, *phagein*, and *esthiein*) were interchangeable but not really synonymous. *Trōgein* has

several nuances: first to crunch, then to eat especially good things such as dessert, and finally to swallow and to stuff oneself. John is the first to use the word in a religious text. In doing so he expresses the realism of eating flesh as well as its superior quality as food.—G.W.M.

146. H. W. ATTRIDGE, "Thematic Development and Source Elaboration in John 7:1–36," *CathBibQuart* 42 (2, '80) 160–170.

(1) The thematic development in Jn 7:1–36 encapsulates the message of the whole Gospel. Jesus will go to Judea so that his disciples may see his works (7:3), and he will manifest himself to the world (7:4) for the glory of the One who sent him (7:18). The manifestation is possible because of, and will serve to demonstrate, the true origin of Jesus (7:28–29). In this manifestation Jesus will perform a sign that the Messiah was not expected to do (7:31). By returning to the Father, Jesus will go to the Greeks (7:35) and thus manifest himself to the world (7:4). The manifestation to the world ironically adumbrated in 7:1–36 will involve the outpouring of the Spirit symbolically presented in 7:37–39. (2) The Evangelist worked from a source that recounted the healing of 5:1–16 and included Jesus' defense of his healing activities (7:19–23). The source may have continued with a delineation of the plot against Jesus (7:32). R. Bultmann's treatment of the underlying source remains the most plausible, but his complex theory about its elaboration is unnecessary.—D.J.H.

147. [Jn 8:31–59] T. B. DOZEMAN, "*Sperma Abraam* in John 8 and Related Literature," *Cath BibQuart* 42 (3, '80) 342–358.

The phrase *sperma Abraam* in Jn 8:31–59 is a technical term representing Christian Jews who advocated a Law-observing mission. This Law-observing mission came into conflict with the Law-free Christians in the Johannine community, resulting in a controversy similar to ones reflected in the Pauline corpus and Justin's *Dialogue with Trypho*. The entire narrative in Jn 8:31–59 can be read as a unified debate against Law-observing Christian Jews from the perspective of the party of freedom. The three parts concern freedom and slavery (vv. 31–36), fatherhood (vv. 37–47), and *doxa* as a christological statement (vv. 48–59).—D.J.H.

148. J. THOMAS, "'Menteur et homicide depuis l'origine.' Lecture de Jean, 8,44," *Christus* [Paris] 27 (106, '80) 225–235.

The ancient myths of the first murder (Gen 4:1–16) and the first falsehood (Gen 3:1–19) open up a history in which mistrust toward God fosters mistrust among human beings. Murder and falsehood were revealed as closely connected in their basic reality during the passion and death of Jesus. From the very beginning the devil sought to kill Jesus (see Jn 8:44).—D.J.H.

149. [Jn 13:31–14:31] D. B. WOLL, "The Departure of 'The Way': The First Farewell Discourse in the Gospel of John," *JournBibLit* 99 (2, '80) 225–239.

Jn 13:31–14:3 exhibits a deliberate emphasis on the discontinuity between past and future and on the separation occasioned by Jesus' departure and the consequent need for a successor, but Jn 14:4–11 affirms Jesus' exclusive role and status and therefore the basic continuity across the boundaries of past and future. Likewise, the assumption underlying Jn 14:12–17 is the departure of Jesus and the resulting need to appoint a successor, but in Jn 14:18–24 the presence of Jesus appears to preclude the need for "another Paraclete." The central issue of the first farewell discourse is the preeminence of Jesus in relation to his successor disciples. The discourse may have been directed against a threat such as would have been posed by the Christian prophets of Mk 13:5–6.—D.J.H.

150. R. PIETRANTONIO, "El sufrimiento en la persecución por causa de la Palabra. Juan 15,18–16,4a," *RevistBíb* 42 (1, '80) 11–19.

In the Fourth Gospel the pericope about suffering under persecution (Jn 15:18–16:4a) occurs as part of the discourse in Jn 13:18–17:26. This article first discusses the structure of the discourse, and then relates the sayings in the pericope to the parallel logia in the Synoptic Gospels. The immediate context of the Johannine pericope is the treatment of the vine and the branches, where the accent is on "abiding." The mention of persecution, the expulsion from the synagogue, and the phrase "service to God" (Jn 16:2) all refer to strife within Judaism before A.D. 70.—S.B.M.

151. K. ZELZER, "Oudepō gar ėdeisan – 'denn bisher hatten sie nicht verstanden.' Zu Übersetzung und Kontextbezug von Joh 20, 9," *BibLiturg* 53 (2, '80) 104–106.

The phrase *oudepō gar ėdeisan* in Jn 20:9 should be translated, "For hitherto they had not understood." The plural verb refers to both Peter and the other disciple. A postscript to the article criticizes the translation of the phrase in the 1979 edition of the Einheitsübersetzung.—D.J.H.

Acts of the Apostles

- 152r. W. W. GASQUE, *A History of the Criticism of the Acts of the Apostles* [NTA 20, p. 360].

H. EGELKRAUT, "Die Apostelgeschichte: Antike Fiktion oder antike Geschichtsschreibung? Was bleibt nach 150 Jahren Actaforschung," *TheolBeitr* 11 (3, '80) 133–136.—This volume is an indispensable tool for research on Acts. The author states his position, defends it in light of earlier advances and errors, and calls to mind much valuable research from the past. He proves that the position that reckons with the historical reliability of Acts is backed up by the facts and has on its side experts in ancient history, literature, and archaeology.—D.J.H.

153. E. RICHARD, "The Old Testament in Acts: Wilcox's Semitisms in Retrospect," *CathBib Quart* 42 (3, '80) 330–341.

In *The Semitisms in Acts* (1965) M. Wilcox isolated twenty-four texts that apparently deviated from the Septuagint and presented a number of passages, especially from the Targums, as the ultimate sources or Semitic parallels for these. Since Wilcox consistently overlooked the Septuagint's rich protohistory and manuscript tradition, ignored the Syriac tradition, and virtually eliminated all redactional considerations from his study, his conclusions are not persuasive. Far from indicating Semitisms in Acts and much less supporting Aramaic sources for Acts 1–15, the seemingly aberrant OT quotations instead shed light on the Palestinian Septuagint of NT times and on the author's creativity in using the Greek OT and the theological-exegetical traditions of his day.—D.J.H.

Acts, § 25–108.

154. P. M. J. STRAVINSKAS, "The Role of the Spirit in Acts 1 and 2," *BibToday* 18 (4, '80) 263–268.

An exegetical discussion of Acts 1–2 reveals the following dimensions of Luke's theology of the Holy Spirit: (1) The Spirit is promise and gift. (2) The Spirit is the new Law of the new age. (3) The Spirit replaces Jesus and continues his work. (4) The Spirit enables those to whom it comes to witness to Jesus. (5) We are living in the age of fulfillment, the age of the Spirit.—D.J.H.

155. [Acts 1:6–11] D. W. GOODING, “Demythologizing Old and New, and Luke’s Description of the Ascension: A Layman’s Appraisal,” *IrBibStud* 2 (’80) 95–119.

The method of demythologizing championed by R. Bultmann and J. D. G. Dunn is simply an extreme version of cultural relativism, and relativism has been with us since Protagoras in the 5th century B.C. Admitting that Luke intended Acts 1:6–11 as a literal description of the ascension, the demythologizers reject it as unreal and search for its theological significance. Nevertheless, Luke simply described what happened and did not presuppose a 1st-century cosmology.—D.J.H.

156. É. DELEBECQUE, “Trois simples mots, chargés d’une lumière neuve (*Actes des Apôtres*, II, 47b),” *RevThom* 80 (1, ’80) 75–85.

The formula *epi to auto* in the Septuagint of Ps 122(121):3, referring to Jerusalem as the perfectly constructed and assembled city, sheds light on Luke’s use of the phrase in Acts 2:47b. The sentence in Acts can be simply translated as follows: “Those whom he was saving, the Lord was gathering from day to day in the very same block.” Communal unity and identity with the Trinity are joined, as in Jn 17:11.—D.J.H.

Acts 8:30, § 25–24.

157. I. M. ELLIS, “Codex Bezae at Acts 15,” *IrBibStud* 2 (’80) 134–140.

There are more than thirty distinctive readings in Codex Bezae of Acts 15. They emphasize Paul’s position over against the Judaizers, minimize the size and influence of the judaizing party, give pneumatic authority to Peter’s speech and indirectly to Paul’s position, indicate that Peter’s speech won agreement, set the letter from Jerusalem in the context of the church as the community of the Spirit, and show that the church is to be distinguished from Judaism by the presence of the Spirit.—D.J.H.

EPISTLES—REVELATION

Paul

158. P. BENOIT, “Christian Marriage according to Saint Paul,” *ClerRev* 65 (9, ’80) 309–321.

(1) The union of Christians with Christ even in their bodies is fundamental to the Pauline theme of the body of Christ and explains the sacramental order, of which marriage is a part. (2) Even though Paul preferred celibacy and chose it for himself, he saw no fundamental opposition between marriage and apostolic service (see 1 Corinthians 7). (3) If Paul stressed the subjection of the wife to the husband (see Ephesians 5), it was clearly because he was thinking of the church, which can only be subject to Christ; he compared the love that unites husband and wife in marriage to the church’s love of Christ. Eph 5:26–27, 31–32 shows that Paul thought of marriage as a sacrament. In his view each person has his or her “charism” or vocation. Most are called to the state of marriage, but others are invited to abstain from it. The ultimate goal for all remains the love of Christ.—E.G.B.

- 159r. F. F. BRUCE, *Paul: Apostle of the Heart Set Free* [NTA 22, pp. 334–335].

R. H. MOUNCE, “The Contribution of F. F. Bruce to Pauline Studies: A Review Article,” *JournEvangTheolSoc* 23 (1, ’80) 67–73.—Bruce lays before us no new or innovative perspec-

tives, primarily because his concern for historical accuracy and his high view of the biblical text inevitably restrict the role of imagination. His lasting contribution to Pauline studies is his careful and informed treatment of Paul's life and letters in their historical, social, religious, and cultural setting. We are indebted to Bruce for his lifelong commitment to a balanced and biblical interpretation of the apostle's life and thought.—D.J.H.

160. M. C. DE BOER, "Images of Paul in the Post-Apostolic Period," *CathBibQuart* 42 (3, '80) 359–380.

The four major witnesses to Pauline Christianity after Paul's death are Colossians, Ephesians, Acts, and the Pastorals. These documents portray Paul as the apostle to the Gentiles, who brought the gospel to the whole world and suffered to make this possible. In addition, Paul is presented as the redeemed persecutor and the authoritative teacher of the church. These common elements in the image of Paul were the basis for the positive appreciation of him and for his continuing authority among the Gentile churches of the late 1st century.—D.J.H.

161. D. R. DE LACEY, "Image and Incarnation in Pauline Christology - A Search for Origins," *TynBull* 30 ('79) 3–28.

The idea of humanity as the image of God in Gen 1:26–27 provided Paul with a rich source for dealing with the problem of the incarnation. Paul used the concept in the context of status and relationship, as a link between Jesus' humanity and his divinity, and in portraying Jesus as the source of new life. The Christian was viewed as totally dependent on Christ, and Christ as totally dependent on God.—D.J.H.

162. M. L. GRAMLICH, "St. Paul and 'Shared Prayer,'" *BibToday* 18 (4, '80) 250–257.

It is easy to discover from his letters that Paul shared with his converts his openness and availability for prayer, the insights of his faith experience, his praise and thanksgiving, and his knowledge of God's Word.—D.J.H.

163. J. GUILLET, "L'Apôtre Paul et son autorité," *Supplément* 133 ('80) 185–194.

Paul's authority vis-à-vis the early Christians is explored with reference to his call to be an apostle of Christ and of the churches, his exercise of apostleship in founding Christian communities, his emphasis on building up, and the centrality of the gospel to the transmission of authority.—D.J.H.

164. O. HOFIUS, "Erwägungen zur Gestalt und Herkunft des paulinischen Versöhnungsgedankens," *ZeitTheolKirch* 77 (2, '80) 186–199.

Paul himself composed 2 Cor 5:18–21. The conjunction of reconciling act and proclamatory word derives from Paul's reflection on the Servant's function in Isa 52:13–53:12 and the proclaimer's responsibility in Isa 52:6–10: Reconciliation, which was consummated at the cross, is not the termination of a negative attitude on God's part but rather God's own victory over humanity's hostility toward the Creator (see Rom 5:10–11).—F.W.D.

- 165r. B. HOLMBERG, *Paul and Power* [NTA 23, p. 103; 25, p. 94].

M. SYNNEs, "Paulus i sosiologisk ramme. Nytt fremstøt i Paulus-forskningen" [Paul in a Sociological Framework. A New Advance in Pauline Research], *TidsTeolKirk* 50 (4, '79) 241–250.—The article summarizes and criticizes Holmberg's investigation of the structure of authority in the primitive church as reflected in Paul's letters. Holmberg has written an intelligent

work containing unusual challenges and important observations. It demonstrates the dialectical interaction between social processes and theology. The strongest reservation that the book raises concerns the silence of the sources regarding some of the connections drawn by the author. It is also questionable whether the distribution of power and the structure of offices were such overarching phenomena in the early church as Holmberg believes.—D.J.H.

166. A. J. HULTGREN, "The *Pistis Christou* Formulation in Paul," *NovTest* 22 (3, '80) 248–263.

On seven occasions (Rom 3:22, 26; Gal 2:16a, 16b, 20; 3:22; Phil 3:9) Paul used *pistis* followed by the genitive form of "Jesus" or a christological title. On the basis of syntactical observations and exegetical soundings, it is clear that Paul did not have in mind the subjective "faith of Christ." Insofar as Paul spoke of the believer's "faith in Christ," he made use of the objective genitive. But this faith is both identified with and made possible by God's justifying act in Christ, which is proclaimed in the gospel and made effective for those who believe.—D.J.H.

167. M. J. JOSEPH, "The Church in Paul," *IndJournTheol* 28 (3–4, '79) 149–157.

Paul's concept of the church is dynamic in its nature and is related to Christology, pneumatology, and missiology. The church plays only a provisional role in the economy of salvation. It is the sign of God's purpose in history and the unifier of God's ultimate will for all humanity.—D.J.H.

168r. A. LINDEMANN, *Paulus im ältesten Christentum* [NTA 24, p. 197].

H. WEDER, "Paulus - im ältesten Christentum," *Kirchenblatt für die reformierte Schweiz* [Basel] 136 (15, '80) 239–240.—Lindemann's comprehensive presentation of Paul's impact on early Christianity rejects the thesis that Paul had only a very slight influence on the post-Pauline church. The article summarizes Lindemann's argument and offers critical observations regarding Paul's relationship to Mk and the significance of 2 Cor 5:16.—D.J.H.

169. F. PEREIRA, "Paul Disciple and Apostle of Christ," *Jeevadhara* 10 (56, '80) 159–166.

Paul stressed that being a disciple is a call from God to enter into personal union with Jesus Christ. He saw Christian living as a response to God's wonderful kindness to sinners in Christ. Paul's great desire was to share the good news with everybody.—D.J.H.

170. P. S. PUDUSSERY, "The Concept of 'Zoe' in St. Paul and in St. John," *Biblehashyam* 6 (1, '80) 104–124.

Both Paul and John used the term *zōē* ("life") when discussing salvation. The major difference is that for John *zōē* was the basic term denoting the reality of salvation, whereas for Paul it was one of the parallel terms that individually convey the reality of salvation. Some of the parallel terms used by Paul to refer to salvation are justification (righteousness), liberation, reconciliation, redemption, and sanctification.—D.J.H.

171. A. SALAS, "Teología del reino en el pensamiento paulino," *CiudDios* 193 (1, '80) 3–18.

Paul had a share with the early Christian community in converting the traditional notion of the "kingdom of God" into the "reign of Christ." The article discusses Paul as a man in the service of the kingdom and distinguishes the several aspects of the kingdom in his letters: its future dimension in 1 Thessalonians, its present dimension in the Great epistles, and the church struggling to be a kingdom in the Captivity epistles. The reign of Christ, in Paul's mature view, will be fully real when all of creation has been christified.—S.B.M.

172r. E. P. SANDERS, *Paul and Palestinian Judaism* [NTA 22, p. 99; § 24–511r].

H. HÜBNER, "Pauli Theologiae Proprium," *NTStud* 26 (4, '80) 445–473.—This book is one of the most important studies on Paul in recent years and will become a standard work. Sanders maintains that the central position of justification by faith in Pauline theology springs from dogmatic premises. The article seeks to demonstrate exegetically the centrality of justification by analyzing Galatians, 1 Thessalonians, and Romans. Particular attention is given to the relationship between "being in Christ" and justification, the logic of Paul's teaching as running "from solution to plight," the connection between righteousness and participation, and the contrast between covenantal nomism and participationist eschatology.—D.J.H.

173. K. STENDAHL, "Paul at Prayer," *Interpretation* 34 (3, '80) 240–249.

Paul's style of writing is saturated with prayerful language. His gratitude, greetings, farewells, hopes, admonitions, worries, and travel plans are cast in a language bordering on prayer and are shaped by his awareness of divine presence and activity. His prayers are addressed to God through Jesus Christ.—D.J.H.

174. H.-J. VAN DER MINDE, "Theologia crucis und Pneumaaussagen bei Paulus," *Catholica* 34 (2–3, '80) 128–145.

Examination of Paul's conflicts with the Corinthian enthusiasts and the Galatian legalists shows that the cross was the horizon of interpretation in which he viewed those who are called to resurrection. Paul often linked the cross and resurrection with statements about the Spirit (see Gal 3:1–14; 5:13–25; Rom 8:2–11). The Spirit shares in Christ's resurrection and our own (see Rom 8:11) and exists as a power in baptized persons (see Rom 8:9; Gal 4:6). In Christ's resurrection the transformation into pneumatic existence has been accomplished and is carried on (see Rom 1:3–4; 1 Cor 15:45; 2 Cor 3:17). Pneumatology is a correlative of the theology of the cross.—D.J.H.

175. A. VICENT CERNUDA, "La génesis humana de Jesucristo según San Pablo," *EstBíb* 37 (1–2, '78) 57–77, (3–4, '78) 267–289.

The originality of the Christian tradition about Mary's virginal conception of Jesus consists in the affirmation that it resulted from the influence of the Holy Spirit. The few brief evocations of this tradition in Paul's writings repay analysis. The phrase *en homoiōmati* constitutes a conventional nucleus with a known and fixed meaning. The first part of the article analyzes the import of the emphasis in *en*, the twofold meaning of *genomenos*, and the meanings of *en homoiōmati* (generative event as action) and *kai schēmati* (the preexistent one as really human). The second part examines Rom 1:3 with respect to the meaning of *kata sarka*, the semantic transpositions of the phrase by Ignatius of Antioch, and the function of *ek spermatos David*. Then it considers the relative merits of speaking of *genomenon ek parthenou* as opposed to *genomenon ek gynaikos*. Paul's sparse references to the human origin of Christ can be arranged according to three factors: the participial aorist *genomenos*, the theme of purely maternal generation, and the avoidance of *anthrōpos* as a terminus ad quem. Paul was aware of the virginal conception and transmitted it as an integral part of the incarnation.—S.B.M.

176. N. T. WRIGHT, "The Paul of History and the Apostle of Faith," *TynBull* 29 ('78) 61–88.

Paul considered the historical people of Abraham, as summed up in the crucified and risen Messiah, to be God's answer to the problem of Adam's sin. The ideas of salvation history and

justification by faith flowed from such a Christology. The tradition of Pauline interpretation has manufactured a false Paul by manufacturing a false Judaism for him to oppose.—D.J.H.

Paul, §§ 25–237, 287.

Romans, 1–2 Corinthians

177. S. K. WILLIAMS, “The ‘Righteousness of God’ in Romans,” *JournBibLit* 99 (2, ’80) 241–290.

In Romans, Paul wished to demonstrate that the gospel he preached was in full accord with the divine plan and nature. So he went all the way back to Abraham and argued that, in the new realities of the present, God was bringing to completion the word spoken to “the father of us all” (Rom 4:6). This is the theological context in which Paul’s use of *dikaiosynē theou* in Romans must be understood. The promise to Abraham (chap. 4), forcefully restated by the prophet (1:17), is now being fulfilled in the eschatological inclusion of the nations/Gentiles on the basis of faith (chaps. 3; 9–10), and it will realize its consummation in the final salvation of Israel (11:25–32) and the redemption of the cosmos (chap. 8).—D.J.H.

178. J. PIPER, “The Demonstration of the Righteousness of God in Romans 3:25,26,” *Journ StudNT* 7 (’80) 2–32.

The concept of the righteousness of God that provides the most natural and coherent interpretation of Rom 3:25–26 and takes full account of the term’s OT background as well as the immediate context is not “covenant faithfulness” or “faithfulness to creation,” but rather God’s unwavering commitment always to act for his own name’s sake and for the preservation and display of his glory. This interpretation takes full account of Paul’s Hebraic milieu and yet supports a traditional satisfaction theory of the atonement.—D.J.H.

179. S. AGERSNAP, “Rom 6, 12 og det paulinske imperativ” [Rom 6:12 and the Pauline Imperative], *DanskTeolTids* 43 (1, ’80) 36–47.

The point of departure for this article is how the phrase *en tō thnētō hymōn sōmati* in Rom 6:12 is to be understood and translated. The usual translation (“in your mortal bodies”) understands the body as the arena for the conflict between God and sin. This raises the problem of the indicative-imperative in Paul. The phrase should be translated thus: “Therefore sin is no longer to rule on the strength of (or, by virtue of) your mortal body, so that you obey its desires.” This instrumental translation of the prepositional phrase (*en* plus dative) reflects common Hellenistic Greek usage, especially in the NT. The usual translation would be syntactically exceptional, unique in the NT, and contrary to the way Paul normally expresses himself. The structure of Rom 6:12–13 also supports the translation proposed in this article: The two *mē*-sentences (vv. 12 and 13a) lead up to the two parallel *alla*-sentences (vv. 13b and 13c); thus vv. 12 and 13a are parallel and antithetical to vv. 13b and 13c. Finally, Rom 6:12 is not part of the typical indicative-imperative problem. The battle is outside the individual. The indicative says that the new life is a reality, and the imperative points to its content, to that which is to be done, e.g. love of neighbor (see also Rom 12–15; cf. Rom 12:1–2; 6:13, 19).—J.S.H.

180. J. R. ARMOGATHE, “Gemitibus inenarrabilibus. Note sur Rom 8, 26,” *Augustinianum* 20 (1–2, ’80) 19–22.

The *stenagmoi alalētoi* in Rom 8:26 should be interpreted as groans—not sighs of pain, but

the breathing operative in the act of prayer. They are not intelligible to human beings, but are understood by God.—D.J.H.

181. J. A. FISCHER, "Dissent Within a Religious Community: Romans 9–11," *BibTheolBull* 10 (3, '80) 105–110.

In Romans 9–11 Paul appears as a dissenter within his own Jewish community. He carried out a ministry that provoked his fellow Jews, because he was convinced that he had been given a mandate from God. He discovered that they were unwilling to listen and that they rejected him. The literary expression of Paul's situation is basically a series of antithetical images from the past.—D.J.H.

182. K. ROMANIUK, "Il Cristiano e l'autorità civile in Romani 13,1–7," *RivistBib* 27 (3–4, '79) 261–269.

Though some question the authenticity of Rom 13:1–7, most exegetes accept the passage as Pauline and understand the Roman emperor, rather than celestial beings thought to be rulers of the world, as the authority requiring obedience. The compelling motive for obedience is that all authority comes from God. God's power can be abused, but he is able to employ his enemies for his own purposes. Paul may have been alluding to Jesus' logion about rendering to Caesar the things that are Caesar's (see Mk 12:17).—J.J.C.

183. [Rom 16:1–16] D. M. SCHOLER, "Paul's Women Co-Workers in the Ministry of the Church," *Daughters of Sarah* [Chicago] 6 (4, '80) 3–6.

Rom 16:1–16 allows us to see that Paul had several women as co-workers in the church's ministry. Mary, Tryphena, Tryphosa, and Persis shared in the hard labors of the gospel ministry, and Priscilla was a fellow worker with her husband Aquila. Phoebe was a minister and leader of the Cenchrean church, and Junia was an outstanding apostle.—D.J.H.

184. P. ELLINGWORTH, "Translating 1 Corinthians," *BibTrans* 31 (2, '80) 234–238; *CommViat* 23 (1–2, '80) 29–34.

A translator of 1 Corinthians must know about the situations presumed in the letter, consider the meaning of the various words for worship, and decide when Paul spoke in his own name and when he referred to the letter that he had received from Corinth. Other problems arise from conditions in 1st-century Corinth and certain features of Paul's style.—D.J.H.

185. [1 Cor 1:21–25] J. KOTTACKAL, "The Folly of the Cross," *Biblehashyam* 6 (1, '80) 97–103.

The nucleus of Paul's teaching on redemptive folly can be seen in 1 Cor 1:21–25. Christ's death on the cross revealed a love that surpasses every measure, intelligibility, and human wisdom. It was a folly of love on God's part for the sake of each one of us.—D.J.H.

186. T. BALLARINI, "Chi sono gli Arconti? Una ricerca su 1 Cor. 2, 6. 8," *Laurentianum* 21 (2, '80) 251–272.

A summary of the first half of M. Pesce's *Paolo e gli arconti a Corinto* (1977). The identification of the *archontes* as angels does not fit the context in 1 Corinthians, as E. Peterson and J. Munck showed in the 1950s. The identification of them as human beings is based on good

linguistic and literary arguments, but encounters difficulty when the attempt is made to relate the *archontes* to the internal situation of the Corinthian community and to the debate that was carried on there. [To be continued.]—D.J.H.

187. J. FRANCIS, “‘As babes in Christ’ - Some proposals regarding 1 Corinthians 3.1–3,” *JournStudNT* 7 ('80) 41–60.

In 1 Cor 3:1–3 Paul rebuked his Corinthian readers because they were being childish, a condition contrary to being spiritual. The image of the child (*nēpios*) points not to an early stage of growth in the faith, to be left behind as one progresses to deeper things, but rather to a state of immaturity incompatible with spiritual understanding. Paul's criticism was about failure of comprehension, not failure of progression.—D.J.H.

188. G. GIAVINI, “I Cor. 7: nuove ricerche. Matrimoni misti e ‘privilegio paolino,’ ” *ScuolCatt* 108 (3, '80) 255–263.

This article first calls attention to B. Prete's *Matrimonio e continenza nel cristianesimo delle origini* (1979) and then discusses the case of the “mixed” marriage in 1 Cor 7:12–16, contrasting the recent readings of v. 16 with the traditional understanding of the verse. Both interpretations are judged unsatisfactory, and a third is proposed according to which the verse would be read with an implicit prefatory phrase, thus: “[It would be a grave sacrifice to see your marriage broken up! But] who knows in fact whether you, wife, might not save your husband? Who knows whether you, husband, might not save your wife?” Such an interpretation respects better the Pauline context and corresponds to 1 Pet 3:1–3 and to Justin, *Second Apology* 2:1–7. Paul probably advised against the remarriage of the separated (*agamos*) partner but, in view of 1 Cor 7:9, would not have excluded the possibility altogether. Such a possibility provides the exegetical basis for the Pauline privilege in canon law.—S.B.M.

189. T. K. SEIM, “Seksualitet og ekteskap, skilsmisse og gjengifte i 1. Kor. 7” [Sexuality and Marriage, Divorce and Remarriage in 1 Cor 7], *NorskTeolTids* 81 (1, '80) 1–20.

This article examines several aspects of the hermeneutically challenging 1 Corinthians 7, particularly the question of mutuality in Paul's guidelines for the men and women of Corinth on marriage-related issues. Much of chap. 7 treats men and women equally (e.g. vv. 1–7, 12–16, 32–34). Such sections are striking (because men had much greater freedom in the broader society) and often wrongly determine the reading of the whole chapter. Paul also exhibits some bias against women (e.g. vv. 11a, 25–28, 39–40). The reason for this inconsistency is difficult to determine. Aside from certain textual problems (e.g. vv. 11, 34), one finds that the text often differentiates between unlike groups of men and women in the congregation (unmarried women in v. 34; unmarried men in vv. 8, 32; widows in vv. 8, 39; virgins in vv. 25, 28, 34; married men and women in vv. 1–5, 10–16, etc.). The chapter is also conditioned by Paul's own ascetic views (vv. 8–9, 33–34, 40). The history of the early church shows a development toward less mutual rights and duties of men and women with regard to marriage.—J.S.H.

190. [1 Cor 7:9] K. C. RUSSELL, “That Embarrassing Verse in First Corinthians!” *BibToday* 18 (5, '80) 338–341.

Far from being a general statement on marriage, 1 Cor 7:9 was actually the punch line of Paul's argument with the dreamers of Corinth, who wanted everyone to be celibate. Wishing to

shock them, he said: "If they are not in fact practicing continence, let them marry; because it is better to marry, than to burn in hell."—D.J.H.

191. G. D. FEE, "Eidōlothyta Once Again: An Interpretation of 1 Corinthians 8–10," *Biblica* 61 (2, '80) 172–197.

The term *eidōlothyta* in 1 Cor 8:1–13 does not refer to the sacrificial food sold in the marketplace. That is indeed the issue in 10:23–11:1, but in 8:1–13 Paul deals with the eating of sacrificial food at a temple in the presence of the idol-demon. Paul's answer makes sense if this practice is something that the Corinthians, in their letter to Paul, argued for as a "right." Instead of being a digression, the prohibition in 10:14–22 is the main point to which the whole argument of 8:1–10:13 has been leading. The question of marketplace food is then taken up in 10:23–11:1 as another issue altogether (though it has close ties with Paul's defense in 9:19–23), and to this issue Paul gives a considerably different answer.—D.J.H.

192. P. RICHARDSON, "Pauline Inconsistency: 1 Corinthians 9:19–23 and Galatians 2:11–14," *NTStud* 26 (3, '80) 347–362.

There is only an apparent inconsistency between what Paul said about his own behavior in 1 Cor 9:19–23 and what he said with regard to Peter's behavior in Gal 2:11–14. 1 Cor 9:19–23 presupposes a distinction between apostolic freedom and the freedom of others. The Antioch incident of Gal 2:11–14 involved circumcision—something that Paul could not deal with as he had with other Jewish "customs." Peter and Paul shared to a large extent the same view of the need for accommodation, though in the circumstances at Antioch they applied it differently. Peter's action should not be viewed as hypocrisy but rather as an attempt (obviously unacceptable to Paul) to engage in a kind of accommodation similar to that which Paul espoused. The two men differed only in their views of the circumstances in which such an ethic should be adopted.—D.J.H.

193. [1 Cor 9:19–23] P. RICHARDSON AND P. W. GOOCH, "Accommodation Ethics," *TynBull* 29 ('78) 89–142.

The idea of ethical accommodation is present in the NT, as Origen and John Chrysostom recognized, and is cited by Paul as a positive principle of behavior. Paul deliberately acted in ways that were accommodating for a specific goal. Starting from 1 Cor 9:19–23, Gooch (pp. 93–117) examines the notion of accommodation and explores how Paul could justify being all things to all people. Richardson (pp. 118–142) traces the principle of accommodation expressed in 1 Cor 9:19–23 and 10:31–11:1 not only to Jewish and Christian missionary strategies but also to the example of Jesus Christ.—D.J.H.

1 Cor 10:31–11:1, § 25–193.

194. G. W. TROMPF, "On Attitudes Toward Women in Paul and Paulinist Literature: 1 Corinthians 11:3–16 and Its Context," *CathBibQuart* 42 (2, '80) 196–215.

Paul's discussion in 1 Cor 10:1–11:34 proceeds much more smoothly when 11:3–16 is omitted. Furthermore, the language and theological content of 11:3–16 indicate the text's deutero-Pauline origin. The passage promotes the theology of "women's place" upheld in 1 Cor 14:33b–35; Col 3:18; Eph 5:21–24; 1 Tim 2:9–15; and Tit 2:3–5. Both 1 Cor 11:3–16 and 1 Cor 14:33b–35 are interpolations that belong to the period of adjustment after Paul's death, when some of his epistles were selected and edited for common use among Mediterranean churches.—D.J.H.

195. G. SCHWARZ, “*Exousian echein epi tēs kephalēs?* (1. Korinther 11:10),” *ZeitNTWiss* 70 (3–4, ’79) 249.

G. Kittel’s attempt to explain *exousia* on the basis of an Aramaic word must be rejected, but nevertheless was made in the right direction. The word is not *šlṭwnyh*, but *ḥūmrā’*, which means both “power” and “head covering.”—G.W.M.

1 Cor 11:24, § 25–128.

196. S. FRUTIGER, “La mort, et puis . . . avant? 1 Corinthiens 15,” *EtudThéolRel* 55 (2, ’80) 199–229.

In 1 Corinthians 15, the references to Paul and the believers at Corinth appear at the beginning (vv. 1–11, 12), middle (vv. 29, 30–34), and end (vv. 57–58, 54b–55). They frame the two major parts of the discourse (vv. 12–28, 35–57). The first part of the discourse considers meaning and life or nonsense and death (vv. 12–19, 20), death for all through and in Adam but resurrection for all through and in Christ (vv. 20–22), and God as all in all (vv. 23–28). The second part reflects on imagining the same body or receiving another (vv. 35–44a), sown in the image of Adam but raised in the image of Christ (vv. 44b–49), and the absence of death’s victory (vv. 50–56, 57). The first part develops the first affirmation (“Christ died . . . he was raised”) in the confession of faith in 1 Cor 15:3b–5, and the second part treats the second affirmation (“he appeared”).—D.J.H.

197. P. J. KEARNEY, “He appeared to 500 Brothers (I Cor. xv 6),” *NovTest* 22 (3, ’80) 264–284.

The original version of the formula used by Paul in 1 Cor 15:6–7 can be reconstructed as follows: “He appeared above to 500 brothers, once for all to all the apostles.” This doxological proclamation originated in the Hellenist community of Jerusalem, probably before the martyrdom of Stephen. It may well summarize all the appearances experienced by members of the primitive Jerusalem community and by all the apostles known to it. Its content is similar to that of Rom 1:3–5; Mt 28:16–20; Acts 6:15; 7:55–56; Eph 4:8–13; 1 Tim 3:16; Heb 10:10–14; and Jn 17:17–19. Paul adapted the traditional formula in order to reinforce his claim to preach the understanding of the resurrection shared by the original witnesses in the Jerusalem church, but he toned down the fullness of the eschatological situation and emphasized that complete fulfillment will occur only in the future.—D.J.H.

198. J. C. O’NEILL, “1 Corinthians 15:29,” *ExpTimes* 91 (10, ’80) 310–311.

The two phrases governed by *hyper* in 1 Cor 15:29 refer to *ta nekra* rather than to *hoi nekroi*. The first sentence in the verse concerns those who were baptized in view of their approaching death. The whole verse can be paraphrased in the following way: “Otherwise what do those hope to achieve who are baptized for their dying bodies? If the completely dead are not raised, why then are they baptized for themselves as corpses?” The passage alludes to the practice of baptizing deathbed converts or children in danger of dying.—D.J.H.

199. M. CARREZ, “Le ‘Nous’ en 2 Corinthiens. Paul parle-t-il au nom de toute la communauté, du groupe apostolique, de l’équipe ministérielle ou en son nom personnel? Contribution à l’étude de l’apostolicité dans 2 Corinthiens,” *NTStud* 26 (4, ’80) 474–486.

In 2 Corinthians Paul used the pronoun “we” to express (1) the action of the entire community as it participated in his ministry, (2) the apostolic solidarity experienced by himself and the members of his team, (3) his claim to hold a place among the apostles, and (4) his personal

solidarity with the Corinthian Christians. The prominence of “we” in this epistle highlights the importance of apostolicity in animating the relationships that existed among the apostles, the ministers, the community, Christ, and Paul.—D.J.H.

2 Cor 3:6, § 25–14.

200. ERIC FUCHS, “La faiblesse, gloire de l’apostolat selon Paul. Étude sur 2 Corinthiens 10–13,” *EtudThéolRel* 55 (2, ’80) 231–253.

Paul’s defense of his apostleship in 2 Corinthians 10–13 is constructed around three major themes: true and false glorification, weakness as a sign of apostleship, and the criteria for genuine apostleship. The combination of these themes gives to the chapters their power and originality.—D.J.H.

201. R. M. PRICE, “Punished in Paradise (An Exegetical Theory on II Corinthians 12:1–10),” *JournStudNT* 7 (’80) 33–40.

Paul’s thorn in the flesh was inflicted in direct connection with the heavenly secrets disclosed to him in his visionary journey to paradise. The thorn was a demon or malevolent angel sent to punish Paul’s pride at the wonder of his experience. Paul had to be taught the lesson expressed in 2 Cor 12:9: “My grace is sufficient for you, for my power is made perfect in weakness.”—D.J.H.

202. [2 Cor 12:7–9] M. L. BARRÉ, “Qumran and the ‘Weakness’ of Paul,” *CathBibQuart* 42 (2, ’80) 216–227.

In 1QH 9:25–27 “stumbling” and God’s “might” are clearly and directly contrasted, just as *astheneia* and *dynamis* are contrasted in 2 Corinthians 10–13 [see § 20–888]. In 2 Cor 12:9a the term *astheneia* describes the condition of Paul caused by the “thorn in the flesh.” The use of *asthen-* in the surrounding verses and the contrast of *astheneia* with *dynamis* leave no doubt that, as in the case of 1QH 2:23–25, the context is one of persecution by adversaries. Hence the “thorn in the flesh” and the “messenger of Satan” must allude to the adversaries of Paul, not to an illness, debility, or any of the other suggested interpretations.—D.J.H.

Galatians—Philemon

203r. G. HOWARD, *Paul: Crisis in Galatia* [NTA 24, p. 92].

A. J. M. WEDDERBURN, “Article Review: Paul: Crisis in Galatia,” *ScotJournTheol* 33 (4, ’80) 375–385.—Howard’s study raises many penetrating and acute questions about Paul’s letter to the Galatians. If his answers often seem unsatisfactory, he at least makes us think through again this very important document. The article focuses on four major issues: the Judaizers’ knowledge of Paul’s circumcision-free gospel, the Antioch incident and Paul’s relations with Peter and James, the nature of justification by faith, and Paul’s teaching on the Law.—D.J.H.

204. A. WAINWRIGHT, “Where did Silas Go? (and what was his connection with *Galatians*?),” *JournStudNT* 8 (’80) 66–70.

Paul did not need to explain to the Galatians about the Jerusalem meeting and the letter described in Acts 15, because he had already sent Silas to do so (see Acts 17:14–16; 18:5; 1 Thes 3:2). This suggestion supports the South Galatian hypothesis and indicates that the letter was

written from either Corinth or Antioch during or at the end of the second missionary journey.—D.J.H.

205. P. KLEIN, "Zum Verständnis von Gal 2:1. Zugleich ein Beitrag zur Chronologie des Urchristentums," *ZeitNTWiss* 70 (3–4, '79) 250–251.

Because of the many difficulties posed by the verse in its context, it is best to understand the calculation of fourteen years as dating from Paul's conversion rather than his earlier visit to Jerusalem. If the apostolic council is dated to A.D. 44, Paul's conversion occurred around the year 30.—G.W.M.

206. R. D. AUS, "Three Pillars and Three Patriarchs: A Proposal Concerning Gal 2:9," *ZeitNTWiss* 70 (3–4, '79) 252–261.

Despite the prominence of the Twelve and the covenant theme in early Christianity, one finds a widespread preference for the three "pillars" modeled on the patriarchs Abraham, Isaac, and Jacob and their foundational role for Judaism. Numerous rabbinic sources illustrate this role and even use the designation "pillars." Insofar as the merits of the patriarchs played a role, Paul, who opposed the idea of merit, did not accept the analogy uncritically, whence his use of *dokountes*.—G.W.M.

Gal 2:11–14, § 25–192.

207. S. MATTAM, "Eph 3:17: A Study of the Indwelling of Christ in St. Paul," *Biblehashyam* 6 (1, '80) 125–150.

In Eph 3:17 Paul prayed to the Father that the grace of the indwelling of Christ received in baptism (see Gal 2:19–21; Rom 8:9–11) might go on increasing in perfection. The indwelling of Christ establishes a personal relationship and friendship between the Christian and Christ, a friendship that is to unfold into the eternal union and love in heaven.—D.J.H.

208. [Eph 5:21–33] É. COTHENET, "L'Église, épouse du Christ (Eph 5; Apoc 19 et 21)," *Conférences Saint-Serge* [Rome] 26 ('80) 81–106.

Eph 5:21–33 and Revelation 19 and 21 elaborate the nuptial theme that already belonged to the common catechesis of the church in the rest of the NT. The first part of the article analyzes Eph 5:21–33, situating it within the epistle's central theme of unity, underlining the redemptive nature of the Redeemer's self-sacrificing love (v. 27), searching out the purificatory nuptial-bath imagery, and indicating its final end: The life of the church as a *sponsa Christi* is one of loving submission. The second part discusses the nuptials of the heavenly Jerusalem in Revelation 19 and 21, outlining the ecclesiology of the book and isolating the images used to describe the bride in Revelation 19 and the new Jerusalem in Revelation 21. The mystery of the church, virginal bride of the Lamb and mother of the faithful, helps to clarify the meaning of marriage and virginity.—S.B.M.

209. J. L. BLEVINS, "Introduction To Philippians," *RevExp* 77 (3, '80) 311–324.

The article discusses the city of Philippi, Paul's stay there, the place and date of the letter to the Philippians, the unity of the letter, and its general theme. The letter was written against the background of a developing martyr-theology. In it Paul expressed the fact that the Christian can experience joy in suffering. [The issue also contains Blevins's teaching outline of the letter (p. 325) and J. E. Sorrell's article on preaching from Philippians (pp. 383–392).]—D.J.H.

210. D. E. GARLAND, "Philippians 1:1–26. The Defense and Confirmation of the Gospel," *RevExp* 77 (3, '80) 327–336.

The unusual introduction in Phil 1:1–2 ties in with the emphasis on humility throughout the letter, and the thanksgiving in 1:3–11 sets the tone and raises the key themes. The meaning of Paul's imprisonment is developed in 1:12–26, where the focus is entirely on its religious implications.—D.J.H.

211. F. STAGG, "The Mind In Christ Jesus. Philippians 1:27–2:18," *RevExp* 77 (3, '80) 337–347.

The unity of Phil 1:27–2:18 is captured in the following sentence: "Let the mind which belongs to being in Christ Jesus be the mind of you being in Philippi." Readers are urged to live worthily of the gospel (1:27–30), to be governed by the mind in Christ Jesus (2:1–11), and to work out the joy of salvation (2:12–18).—D.J.H.

212. L. IAMMARRONE, "La teoria kenotica e il testo di Fil. 2, 6–7," *DivThom* 82 (4, '79) 341–373.

The kenotic theory of Christology proposed by Protestant theologians in the late-19th and 20th centuries stands in contradiction to the meaning of Phil 2:6–11. The theory implies that an ontological limitation occurred within the Godhead. The *morphē theou*, however, can only refer to Christ's preexisting divine nature, which cannot be relinquished. The kenosis does not affect the nature of the incarnation, but only its modality. The Son surrendered momentarily his divine glory.—L.R.

213. E. LUPIERI, "La morte di croce. Contributi per un'analisi di Fil. 2,6–11," *RivistBib* 27 (3–4, '79) 271–311.

The vocabulary, structure, syntax, and content of Phil 2:6–11 show that the entire passage is Pauline. It is not a hymn composed (or borrowed and revised) by Paul, but a piece of rhythmic prose like much of his writing (see 1 Cor 12:4–10). Furthermore, the phrase "death on a cross" in v. 8 is not an interpolation; logically and structurally it forms the heart of the pericope. The doctrine of the cross is central to the apostle's theology.—J.J.C.

214. R. A. CULPEPPER, "Co-Workers In Suffering. Philippians 2:19–30," *RevExp* 77 (3, '80) 349–358.

Paul's plans for Timothy and Epaphroditus in Phil 2:19–30 are important for understanding the integrity, origin, and message of the letter. Paul elevated Timothy and Epaphroditus as examples, along with himself, of the way the Philippians should imitate Christ in servanthood. Such imitation is the strongest spiritual antidote to the dangers of legalism, perfectionism, and dissension created by rivalry for power among church leaders.—D.J.H.

215. J. B. POLHILL, "Twin Obstacles in the Christian Path. Philippians 3," *RevExp* 77 (3, '80) 359–372.

In Phil 3:1–4:1 Paul warns against a legalistic, ritual-centered tendency (3:2–4) and a more libertine, perhaps also perfectionist, tendency (3:12–19). The antidote to legalism is humility, the realization that one's relationship to God is wholly dependent on God and his grace. The antidote to libertinism is the theme of discipleship, of the pilgrimage or racecourse set for those whom Christ has made his own.—D.J.H.

216. D. EZELL, "The Sufficiency Of Christ. Philippians 4," *RevExp* 77 (3, '80) 373–381.

Philippians 4 is a call for the practical application of the proper understanding of true faith for which Paul has argued throughout the letter. It treats a way to stand firm in faith (vv. 1–5), a place to rest a weary mind (vv. 6–7), a way to express forbearance and peace (vv. 8–9), and a giving that supplies needs (vv. 10–20).—D.J.H.

217. C. A. DA COSTA E SILVA, "Sofrimento no Apostolado e Apostolado pelo Sofrimento (Um estudo de Colossenses 1,24)," *RevistCultBíb* 3 (11–12, '79) 155–181.

For methodological reasons Col 1:24 is divided into two parts, and the text and meaning of each are studied. In order to interpret the verse, certain presuppositions of Pauline theology are reviewed: Paul's conversion, the structure of Col 1:24–29, and corporate personality against its biblical background. Col 1:24, within the context of a Christian apostolate, speaks of suffering as a means of helping the church. Suffering finds its point of reference within Paul's cultural and religious milieu. In the apostle's ministry of reconciliation, suffering and apostleship are related in that they bear witness to the significance of Christ's sufferings for the church. Paul's sufferings build up the church and bear witness to Christ.—S.B.M.

218. [1 Tim 2:9–10] D. M. SCHOLER, "Women's Adornment. Some Historical and Hermeneutical Observations on the New Testament Passages," *Daughters of Sarah* [Chicago] 6 (1, '80) 3–6.

The two NT texts (1 Tim 2:9–10; 1 Pet 3:3–4) that speak directly about a woman's adornment have many parallels in Jewish and Greco-Roman writings. In the cultural context of the early church, the rejection of external adornment was closely related to a woman's submission to her husband and a recognition of her place among men in general. The complete rejection of physical adornments and the rule of submission and silence for women are not necessary or appropriate in our present cultural situation.—D.J.H.

219. F. MANNS, "L'Hymne judéo-chrétien de 1 Tim. 3,16," *EuntDoc* 32 (3, '79) 323–339.

The first part of this study of the hymn in 1 Tim 3:16 calls attention to the symbolic significance of the six-stich structure and the twelve words in the Hebrew or Aramaic original. The second part discusses the theme of each stich in light of other Jewish and Jewish-Christian texts. The hymn presents in chronological order the principal steps in Jesus' life from the incarnation to the ascension, and thus traces how Jesus carried out the six-day work of the new creation.—D.J.H.

Hebrews

220. J. C. McCULLOUGH, "The Old Testament Quotations in Hebrews," *NTStud* 26 (3, '80) 363–379.

The OT quotations in Hebrews show some stylistic variations involving spelling, word forms, and the substitution of single words to avoid harsh constructions. These variations are unimportant, and their origin is uncertain. However, the author of Hebrews made several more significant changes in order to fit the quotations more easily into the context of the epistle, to emphasize the important points raised in the quotations, and to avoid ambiguity in interpreting the passages. For the author these modifications did not involve a change in meaning, and he did not depend on them to justify his particular interpretations. He regarded the OT as a divine

oracle that had to be interpreted and made understandable to people of his day. His attitude toward the text was reverent and cautious. The OT he quoted from was the local version that he had on hand when writing.—D.J.H.

221. J. C. McCULLOUGH, "Some recent developments in Research on the Epistle to the Hebrews," *IrBibStud* 2 ('80) 141–165.

This survey of research on Hebrews summarizes earlier contributions and assesses more recent ones, especially those made during the past twenty years. The areas considered are authorship, religious background (Philo, Qumran, gnosticism, Merkabah mysticism), date and destination, literary genre, and literary structure.—D.J.H.

222. D. L. MEALAND, "The Christology of the Epistle to the Hebrews," *ModChurch* 22 (4, '79) 180–187.

Hebrews shares with Paul's letters and the Fourth Gospel a Christology that moves from preexistence to parousia. The chief concept is that of Jesus as the high priest. The distinctive contribution of the epistle lies in its strong emphasis on both the humanity and the divinity of Christ.—D.J.H.

223. P. AUFFRET, "Essai sur la structure littéraire et l'interprétation d'Hébreux 3, 1–6," *NTStud* 26 (3, '80) 380–396.

A detailed literary analysis of Heb 3:1–6 shows that it is very carefully structured in a series of interlocking symmetries, both parallel and concentric. The reasoning of the author in vv. 2–6a is uncovered by observing a set of questions raised in the reader's mind primarily in vv. 2–3 and answered in symmetrical fashion in the remaining verses. Finally, the passage contains an intricate series of allusions and correspondences to what precedes it in the letter.—G.W.M.

224. [Heb 4:14–16] L. PANIER, "A propos d'un commentaire de l'Épître aux Hébreux," *SémiotBib* 17 ('80) 6–37.

This analysis of C. Spicq's exposition of Heb 4:14–16 describes the procedures of the commentary as operations transforming the primary text into the narrative, discursive, and enunciative systems of the receptor text. The article also discusses the different levels of the organization of exegetical discourse and their operation.—D.J.H.

Catholic Epistles

225. É. COTHENET, "Liturgie et vie chrétienne d'après I Pierre," *Conférences Saint-Serge* [Rome] 25 ('79) 97–113.

1 Peter offers a valuable picture of liturgical life in the apostolic period. Three significant passages are selected here for scrutiny: the opening benediction (1 Pet 1:3–9), the hymn to Christ the servant (2:21–25), and the confession of faith (3:18–22). M.-É. Boismard's parallelism between 1 Pet 1:3–5 and Tit 3:4–7 and his hypothesis of their common origin are rejected, and attention is drawn to the stylistic proximity of the benediction in 1 Peter to the solemn benedictions that begin 2 Corinthians and Ephesians. The hymn to Christ invites slaves suffering at the hands of cruel masters to follow in the footsteps of Christ and to live fully a hope that is already transforming the present world. In each of the three passages the liturgy is seen as an expression

of the lived faith of the community. It is in its daily life that the Christian community exercises its royal priesthood.—S.B.M.

1 Pet 3:3–4, § 25–218.

226. W. G. HUPPER, “Additions to ‘A 2 Peter Bibliography,’ ” *JournEvangTheolSoc* 23 (1, ’80) 65–66.

This supplement to J. Snyder’s list of studies on 2 Peter [§ 24–566] furnishes bibliographic data for nineteen articles.—D.J.H.

1–3 Jn, §§ 25–131, 133.

227. T. C. DE KRUIJF, “ ‘Nicht wie Kain (der) vom Bösen war . . .’ (1 Joh. 3, 12), ” *Bijdragen* 41 (1–2, ’80) 47–63.

The difficulty in coming to a clear understanding of 1 Jn 3:12a is connected with the construction of the sentence, the significance of the Cain motif, and the function of the Cain theme in this context. The meaning and function of the Cain theme in this passage must be sought in the situation of the Johannine community.—D.J.H.

Revelation

228. R. J. BAUCKHAM, “The Role of the Spirit in the Apocalypse,” *EvangQuart* 52 (2, ’80) 66–83.

John was *en pneumati* in the sense that his normal sensory experience was replaced by visions and auditions given by the Holy Spirit. Speaking through the Christian prophets, the Spirit of prophecy brought the word of the exalted Christ to his people on earth, endorsed on earth the words of the heavenly revelations, and directed the prayers of the churches to their heavenly Lord. The “seven spirits” (see Rev 1:4; 3:1; 4:5; 5:6) are symbolic of the Spirit of God. The Spirit directs Christian life toward the parousia and enables Christians to see their present from the perspective of the future (see Rev 22:17; 11:3–13).—D.J.H.

229. J. L. BLEVINS, “The Genre of Revelation,” *RevExp* 77 (3, ’80) 393–408.

In the book of Revelation, Christian prophecy used the patterns and language of Greek tragedy to admonish the community and to interpret its situation. This thesis is supported by the unique seven-windowed stage at Ephesus, the nature of the chorus in Greek drama, and the structure of Greek tragedy. The document contains seven acts: the seven church visions (1:9–3:22), the seven seal visions (4:1–8:1), the seven trumpet visions (8:2–11:18), the seven visions of the Lamb and the Beast in conflict (11:19–15:4), the seven bowl visions (15:5–16:21), the seven visions of Babylon’s fall (17:1–19:10), and the seven visions of victory (19:11–21:5).—D.J.H.

230. P. PRIGENT, “Pour une théologie de l’image: Les visions de l’Apocalypse,” *RevHistPhil Rel* 59 (3–4, ’79) 373–378.

The visions and images in the book of Revelation reveal a reality truer than that encountered on earth, but their approach to the transcendent world is approximate and needs interpretation.

The hymns in Revelation unfold the implications of the visions in all their existential dimensions.—D.J.H.

231. B. REICKE, "The Inauguration of Catholic Martyrdom according to St. John the Divine," *Augustinianum* 20 (1–2, '80) 275–283.

The book of Revelation offers information about the persecution of Christians under Domitian ca. A.D. 95. John was concerned with seven Asian cities that included Christians and served as centers of the official Roman religion. What happened to the seven churches of Roman Asia, according to Revelation, was representative of the whole church in the period of transition from apostolic to episcopal preaching, when general tolerance began to be replaced by repeated persecutions.—D.J.H.

232. R. TREVIJANO ETCHEVERRÍA, "El lenguaje bautismal del Apocalipsis," *Salmanticensis* 27 (2, '80) 165–192.

The article attempts to demonstrate that the author of Revelation had recourse to baptismal language throughout his work. Topics discussed are the baptismal Christology of Revelation, the symbolism of the new number (Rev 14:1), the white robes (7:9), the book of life (3:5), and the invitation to the wedding banquet (19:9).—S.B.M.

Revelation, § 25–133.

233. J. L. TOWNSEND, "The Rapture in Revelation 3:10," *BiblSac* 137 (547, '80) 252–266.

Rev 3:10 may be paraphrased in this way: "Because you have held fast the word which tells of my perseverance, I also will preserve you in a position outside the hour of testing . . ." The phrase *tērēsō ek* describes the position and status of the church during the hour of testing. It presupposes the pretribulational rapture of the church.—D.J.H.

234. [Rev 6:1–8:5] H. M. PARKER, "The Scripture of the Author of the Revelation of John," *Illiff Review* [Denver, CO] 37 (1, '80) 35–51.

Examination of the cycle of the seven seals in Rev 6:1–8:5 shows that the Bible of the community that produced the book of Revelation included many of the works found in the Apocrypha and Pseudepigrapha, especially material from other apocalypses. The references to noncanonical literature can be divided into three categories: doctrinal, supportive, and interpretative.—D.J.H.

235. [Rev 6:1–16:21] R. SCHINZER, "Die sieben Siegel, Posaunen und Schalen und die Absicht der Offenbarung Johannis," *TheolBeitr* 11 (2, '80) 52–66.

The three series of seven objects in Revelation—seals (6:1–8:1), trumpets (8:2–14:20), and bowls (15:1–16:21)—constitute an important structural feature of the document. They correspond to the three phases of the eschatological timetable: persecution, testing, and annihilation.—D.J.H.

236. [Rev 12:1–17] C. HAURET, "Ève transfigurée. De la Genèse à l'Apocalypse," *RevHistPhil Rel* 59 (3–4, '79) 327–339.

The vision in Rev 12:1–17 comments in midrashic fashion on the oracle in Gen 3:15. The original woman arises as the eschatological woman. The transfigured Eve, who reigns in

majesty but gives birth in pain, reflects the paradoxical situation of humanity, which triumphs in struggle and suffering, thanks to the child who conquers the serpent-dragon and his accomplices. Gen 3:15 and Rev 12:1–17 form with Jn 19:25–27 the triptych of a *speculum humanae salvationis*.—D.J.H.

Rev 19:1–21, § 25–208.

237. S. H. T. PAGE, "Revelation 20 and Pauline Eschatology," *JournEvangTheolSoc* 23 (1, '80) 31–43.

Bearing in mind the unique literary genre of Revelation and allowing for the use of distinctive imagery, we can discern a close correspondence between the four visions in Revelation 20 and some of the major features of Paul's eschatological teaching. An especially close agreement between them emerges if one equates the millennium with the period between the first and second advents of Christ, and the coming to life in Rev 20:4 with the new birth of Christian initiation.—D.J.H.

Rev 21:1–27, § 25–208.

BIBLICAL THEOLOGY

238. E. GRÄSSER, "Offene Fragen im Umkreis einer Biblischen Theologie," *ZeitTheolKirch* 77 (2, '80) 200–221.

P. Stuhlmacher has called practitioners of historical-critical methodology to task for their inability to achieve consensus on numerous critical issues, but his own proposal for a biblical-theological corrective turns the very question of the alleged normative character of Scripture into a supporting structure for the demonstration of his views. Instead of moving forward in methodological precision, Stuhlmacher's program of displaying the "continuity in biblical tradition" marks a retreat to long-abandoned positions of uncritical orthodoxy and precritical biblicism. The inadequacy of Stuhlmacher's methodology can be perceived, for example, in his "vulgar" treatment of Bultmann's demythologization and in his misreading of early Christianity in the context of ancient religions.—F.W.D.

239. R. P. MARTIN, "New Testament Theology: Impasse and Exit. The Issues," *ExpTimes* 91 (9, '80) 264–269.

After discussing leading influences from the past (J. P. Gabler, G. L. Bauer, F. C. Baur, D. F. Strauss, W. Wrede, R. Bultmann, A. Schlatter), the article investigates the criteria involved in developing a satisfactory model of NT theology. The theme that satisfies the requirements for a synthetic formulation is reconciliation, broadly conceived and applied, and found principally in Paul's writings, but embracing all stages of the Pauline trajectory as well as the Jesus-traditions in the Gospels.—D.J.H.

240. J. SANDYS-WUNSCH, "G. T. Zachariae's Contribution to Biblical Theology," *ZeitAltWiss* 92 (1, '80) 1–23.

The development of G. T. Zachariae's thought is discussed against the background of 18th-century theology, philosophy, and historiography and the controversies over the ideas of J. B.

Basedow. Then Zachariae's *Biblische Theologie* (1771–75) is shown to have been more scientific, more historically aware, and less supernaturalist than his recent interpreters have suggested. Eventually, it was through the work of J. P. Gabler that Zachariae's ideas began to have an influence on the development of biblical theology.—D.J.H.

241. J. SANDYS-WUNSCH AND L. ELDREDGE, "J. P. Gabler and the Distinction between Biblical and Dogmatic Theology: Translation, Commentary, and Discussion of his Originality," *ScotJournTheol* 33 (2, '80) 133–158.

An English translation of Gabler's 1787 inaugural address with commentary and critical discussion. Gabler assumed that Scripture contains the truth of religion, which, once isolated by careful and painstaking exegesis, can be put into a coherent order and made available for the dogmaticians. The influence of G. T. Zachariae's ideas on Gabler is evident not only from the references in the text but also from the resemblances in their notions of biblical theology. The changed intellectual climate between Zachariae's day and Gabler's explains the major modifications. While Zachariae founded biblical theology as a different discipline from dogmatics in practice, Gabler first made the theoretical distinction between the two disciplines.—D.J.H.

242. G. SEGALLA, "Quindici anni di Teologie del Nuovo Testamento. Una rassegna (1962–1977)," *RivistBib* 27 (3–4, '79) 359–395.

This survey of theologies of the NT published between 1962 and 1977 is presented according to the various orientations of the authors: historical-kerygmatic (H. Conzelmann, E. Lohse, R. Penna, P. Grech, Q. Quesnell), salvation-historical (O. Cullmann, L. Goppelt, G. E. Ladd), positive-historical (W. G. Kümmel, J. Jeremias, S. Neill, R. Kieffer, R. Obermüller), systematic (F. Stagg, R. H. Knudsen, M. García Cordero, K. H. Schelkle), and unitary with respect to OT and NT (H. Clavier, W. T. Purkiser, and R. S. and W. H. Taylor). Five general conclusions are appended.—D.J.H.

243. P. STUHLMACHER, ". . . in verrosteten Angeln," *ZeitTheolKirch* 77 (2, '80) 222–238.

A reply to E. Grässer's critique [see § 25–238] of the author's earlier pleas for a reassessment of historical-critical methodology in the direction of a firmer respect for the basic theological unity of the Bible. Grässer's attack is a caricature. Interpreters of Scripture are obligated to maintain connections between biblical patterns of speech and the data that these patterns embrace. The Gospels are not merely clothed in Jewish language but are in continuity with substantive OT data. A fundamental task of biblical theology is to show the connection between the OT and the NT with respect to factors of continuity and discontinuity, and with reference to the common denominator of the NT—the atonement through Jesus Christ. Exegetes should exercise sobriety in their critique of biblical data and remain in dialogue with dogmaticians.—F.W.D.

Christology

244. L. W. HURTADO, "Forschungen zur neutestamentlichen Christologie seit Bousset. Forschungsrichtungen und bedeutende Beiträge," *TheolBeitr* 11 (4, '80) 158–171.

The German version of an article first published in English in *TheolStud* [§ 24–209].—D.J.H.

245r. C. F. D. MOULE, *The Origin of Christology* [NTA 22, p. 103; § 22–534r].

J. MOULDER, "Some Questions about the Origins of Christology," *JournTheolSAfric* 30 ('80) 39–52.—The article offers reflections on seven questions prompted by reading Moule's book: What did Paul's use of *en* and *kai* contribute to the genesis of Christology? Is there a discontinuity between Jesus' concept of himself and Paul's concept of him? Do we know who the early Christians were? What impact did Jesus make on his contemporaries? Why does the history of Christology generate semantic problems? Why does it generate epistemological problems? Is there a road back to Chalcedon?—D.J.H.

246. M. VELLANICKAL, "Hermeneutical Problem in Christology Today," *Biblehashyam* 6 (1, '80) 5–17.

The posing of the christological problem and its solution today should take into consideration the unity and diversity of NT Christology. The formation of Christology today demands (1) acceptance of the witness to the incarnate, crucified, and risen Lord (the focal point of unity), (2) experience of the presence of the Lord or encounter of the living Lord in oneself, the church, and the world (the source of diversity), and (3) reflection carried out in faith concerning the relation of this Jesus Christ to all the rest of God's revelation.—D.J.H.

247. R. O. ZORN, "The Significance of Jesus' Self-Designation, 'The Son of Man,' " *VoxRef* 34 ('80) 1–21.

Jesus used "Son of Man" as a self-designation because it so adequately revealed who he was as the Messiah. Taking the phrase from Dan 7:13–14, where it had been prophetically associated with a transcendent and heavenly kingship, Jesus made that rule a reality by his appearance in history and his accomplishment of messianic activity. Its emphasis lay in the power and rule of the Spirit, not in mere political dominion.—D.J.H.

Church and Ministry

248. R. E. BROWN, "The Challenge of New Testament Priesthood," *Emmanuel* [New York] 86 (6, '80) 314–322.

The Bible talks of three priesthoods: the unique priesthood of Jesus Christ (Hebrews), the priesthood of all believers (1 Pet 2:9; Rev 5:9–10; Rom 15:16), and the priesthood of altar and sacrifice (OT). Each of these priesthoods has implications for the development of a church influenced by Vatican II.—D.J.H.

249. R. E. BROWN, "*Episkopē* and *Episkopos*: The New Testament Evidence," *TheolStud* 41 (2, '80) 322–338.

This survey of the NT evidence concerning supervision (*episkopē*) and supervisor (*episkopos*) discusses the Twelve, the Hellenist leaders and James of Jerusalem, the Pauline apostle, the presbyter-bishops and the succession to the apostles, and the Johannine community. The manner and exercise of supervision varied greatly in the different places and periods within the NT era. Only at the end of the 1st century and under various pressures was a more uniform structure of church office developing. The deaths of the great leaders of the early period in the 60s left a vacuum; doctrinal divisions became sharper; and there was a greater separation from

Judaism and its structures. By the 80s and 90s the presbyter-bishop model was becoming widespread, and with the adjustment supplied by the emergence of the single bishop, that model was to dominate in the 2nd century until it became exclusive in the ancient churches.—D.J.H.

250. J. ERNST, "Das Amt im Neuen Testament—Gestalt und Gehalt," *TheolGlaub* 70 (1, '80) 72–85.

The titles of bishop, presbyter, and deacon were not new creations of the early church. Indeed, the Christian communities freely borrowed patterns of leadership from the world around them and adapted them to their own purposes. The distinctively Christian character of office in the church resided in its eschatological-prophetic direction, its nature as an organ of the church, its diaconal substructure, its collegial-fraternal orientation, and the idea of leadership as a pastoral ministry.—D.J.H.

251. J. GALOT, "L'origine del ministero sacerdotale," *CivCatt* 131 (3123–24, '80) 209–220.

Modern proposals for more democratic forms of ministry in the church call for reexamination of the link that binds the priesthood to Jesus Christ. This article considers Jesus' attitude toward the Jewish priesthood, the NT image of the new temple (Jn 2:19), the characteristics of the new priesthood, and the conflict between the two priesthoods. On the basis of the Gospels, it then demonstrates Jesus' will to transmit his priesthood to the apostles, concluding that the powers granted to them were meant for the entire life of the church and thus had to be transmissible to their successors.—S.B.M.

252. A. B. LUTER, "Discipleship and the Church," *BiblSac* 137 (547, '80) 267–273.

Even though the term "disciple" does not occur in the NT Epistles, the elements of discipleship as seen in Mt 28:19–20—baptizing and teaching—were widely applied during the establishing of the church in the NT apostolic era.—D.J.H.

253. D. MUÑOZ LEÓN, "Un reino de sacerdotes y una nación santa (Ex 19,6). La interpretación neotestamentaria de nuestro texto a la luz de los setenta y de las traducciones targúmicas," *EstBíb* 37 (3–4, '78) 149–212.

Against the background of the origin and meaning of Exod 19:6, its links with Isa 61:6, and its translation in the Septuagint and the Targums, this article examines 1 Peter and the references in it to Exod 19:6. A survey of various interpretations of "holy priesthood" (1 Pet 2:5) and "royal priesthood and holy nation" (2:9) and an analysis of chap. 2 lead to the conclusion that the new people of God practiced real acts of sacrificial worship (adoration, memorial, immolation) of God in Christ. The other references to "kingdom and priests" in Rev 1:5–6; 5:10; 20:6; and 22:5 are similarly analyzed before the attempt is made to situate the holy priesthood within the larger NT context and to see whether and how it applies to all the baptized. The article thus reviews the holy and cultic character of the people of God, Jesus' ideas about the cultic dimensions of his person and work, and the cultic character of ministers in the NT. The originality of the NT consists not in breaking down the barriers between the sacred and the profane, nor in the suppression of cultic services, but in the fullness of the Spirit given to the church. Within this church, fraternity, humility, and love, according to Christ's example, require ministers endowed with the power of the Spirit to serve the people of God as Jesus did.—S.B.M.

254. J. D. QUINN, "New Testament Data on Priestly Ordination," *America* [New York] 143 (5, '80) 94–97.

There is little question historically that all those who received a priestly apostolic ministry from Jesus were men. The explicit and repeated requirement of men as candidates for the apostolic ministry in Acts and other early Christian writings is not an accident. The NT authors opted theologically for ordaining only men to the apostolic ministry.—D.J.H.

255. F. ROSSI DE GASPERIS, "Israele o la radice santa della nostra fede," *RassTeol* 21 (1, '80) 1–15, (2, '80) 116–129.

After a review of modern studies on the literary and archaeological remains of Jewish Christianity—the powerful and culturally influential minority that presided over the redaction of the whole NT, the first installment of this article examines today's Jewish believers in Jesus, compares their situation with that of the early Jewish Christians, and assesses their significance in the light of NT data. The second installment recalls the history of the schism between Israel and the church, discusses the problem of a Jewish reading of the Scriptures and especially of the NT, and weighs the effects of the schism. It concludes with reflections on the acculturation of the church in Israel and the significance of Israel (as a people, a nation, and a state) for the church.—S.B.M.

256. E. TROCMÉ, "Aux sources de la notion d'Eglise, petite enquête néo-testamentaire," *FoiVie* 79 (1–2, '80) 58–69.

The local meaning of *ekklēsia* in Paul's letters reflects the tradition of the Jerusalem community, which used the term to describe the assembly of believers in the holy city. With this word the primitive church expressed its certitude of being the beginning of the great eschatological assembly of God's people and of deriving its growth from the activity of Christ himself (see Mt 16:18).—D.J.H.

257. M. VELLANICKAL, "The Church in the Bible," *IndJournTheol* 28 (3–4, '79) 109–115.

The church is present everywhere in the NT, even when it is not manifest in concepts and imagery. There are clear differences among ecclesial perspectives and structures. The unifying elements include continuity with Israel, evangelization, apostolicity, service of the word, and the Spirit.—D.J.H.

258. J. F. WALVOORD, "Does the Church Fulfill Israel's Program? Part 3," *BiblSac* 137 (547, '80) 212–222. [See § 24–952.]

The claim that Israel and the church are identical is not supported by Gal 6:15–16; Rom 9:1–11:36; Phil 3:1–3; or Heb 8:7–13. The idea that "Israel" in the NT includes Gentile believers is determined by theological presuppositions rather than proper exegesis. God has a special program for Israel as a nation.—D.J.H.

Church and Ministry, § 25–297.

Various Themes

259. F. H. AGNEW, "Obedience: A New Testament Reflection," *RevRel* 39 (3, '80) 409–418.

In the NT, obedience is an attitude of wholehearted and entire openness to the design of God

as it manifests itself in the practical course of human life. It is supremely illustrated in the experience of Jesus, in whom its paradoxical and salvific character was revealed. It shows itself in every aspect of the Christian's life, including the ethical dimension.—D.J.H.

260. D. BACH, "Sacrifice et Eucharistie: pour une relecture oecuménique des textes d'institution de la Cène," *RevHistPhilRel* 59 (3-4, '79) 519-527.

The historical origins of the Eucharist and the themes in the NT texts recounting its institution should be studied in light of the OT thanksgiving sacrifice (*tôdāh*). This approach permits us to enter more deeply into the sacrament and to go beyond dogmas and ecclesiastical practices in order to strengthen the personal engagement of the believer.—D.J.H.

261. M. BARTH, "Das verheissene Land im Neuen Testament," *Kirchenblatt für die reformierte Schweiz* [Basel] 136 (13, '80) 199-200.

The NT is not fundamentally hostile to the land of Israel, Jerusalem, or the Temple. It takes historical and material realities seriously and views God as the Creator of both heaven and earth.—D.J.H.

262. P. J. BEARSLEY, "Mary the Perfect Disciple: A Paradigm for Mariology," *TheolStud* 41 (3, '80) 461-504.

Under the influence of modern biblical scholarship, we can see emerging a new paradigm for understanding Mary—as the perfect disciple of Jesus. By means of the perspective given in this paradigm, Mary's divine motherhood, her role in the church, and the true significance of her virginity can be understood coherently as facets of the one whole that is the mystery of Mary in the plan of human salvation.—D.J.H.

263. S. BEN-CHORIN, "Antijüdische Elemente im Neuen Testament," *EvangTheol* 40 (3, '80) 203-214.

Among the strongest anti-Jewish passages in the NT are the description of the Jews as displeasing God and opposing all people (1 Thes 2:15b), the self-condemnation of the Jewish people (Mt 27:23-25), and the designation of the Jews as the children of the devil (Jn 8:44). These texts must be understood in their contexts and historical settings, and never turned into absolute statements.—D.J.H.

264. G. CORCORAN, "Slavery in the New Testament. I," *MillStud* 5 ('80) 1-40.

The references in the Gospels to masters and slaves indicate that slavery as Jesus and his audience knew it was essentially benign and accepted as normal. Rules of conduct for masters and slaves appear in Col 3:22-4:1; Eph 6:5-9; 1 Tim 6:1-2; Tit 2:9-10; and 1 Pet 2:18-25. The letter to Philemon tells us nothing about Paul's ideas on slavery except that a new relationship of fraternity existed between Christian slaves and masters.—D.J.H.

265. J. ECKERT, "The Gospel for Israel and the Nations: The Problem of the Absoluteness of Christianity in the New Testament," *Concilium* 135 ('80) 35-45.

According to the NT, the Christian faith is the gospel for Israel and the nations. The Gospels leave no doubt about the basically pro-Israelite attitude of Jesus, but they do contain elements that are critical of Israel and shatter any narrow belief in election. The universalism of Jesus' message and the fact that his vicarious, expiatory death called into question both Temple and

Law, seem to have been more clearly recognized and more provocatively proclaimed by Greek-speaking Jewish Christians living in Jerusalem than by the Galilean disciples of Jesus or the Aramaic-speaking Jerusalem Christians. Even the gospel proclaimed to the Gentiles was basically Jewish-Christian, for it concerned the God who revealed himself in the history of Israel and in Jesus Christ.—D.J.H.

266. J. ERNST, “‘Welt’ in der Sicht des Neuen Testaments,” *Catholica* 34 (2–3, '80) 111–127.

According to the Bible, the world is the creation of God (and therefore good) and stands under the law of sin (and therefore bad). Christ, as the firstborn from the dead, has reconciled the whole world to God. Despite its eschatological character, salvation is already present and can be experienced in the church. The presence of Christ on earth is made possible through the Holy Spirit, who leads the world to the new creation. God's leadership takes place in history and always with reference to Jesus Christ.—D.J.H.

267. G. FELTEN, “Reflexiones bíblicas sobre derecho y límites del profetismo en la Iglesia,” *TeolVida* 21 (1, '80) 65–79.

This article inquires into the extent to which the categories of prophecy and apocalyptic were valid for the primitive church and are consequently valid for the church today. First it discusses NT prophetism in relation to the OT, prophets in the NT and their place in God's plan, and the plan of God in apocalyptic. Then it outlines R. Bultmann's existentialist interpretation of apocalyptic, W. Pannenberg's apocalyptic of future expectations, and H. Schlier's eschatology of the present.—S.B.M.

268. A. FINKEL, “Comparative Exegesis: A Study of Hallel and Kerygma,” *Journal of Dharma* [Bangalore] 5 (1, '80) 109–121.

The disciples of Jesus were moved by the eschatological dramatization of the Hallel (Psalms 113–118) to preach an exalted, crucified Messiah. The kerygma emerged as the new understanding of Jesus' mission in light of the Passover story and the Hallel.—D.J.H.

269. D. FLUSSER, “Das Schisma zwischen Judentum und Christentum,” *EvangTheol* 40 (3, '80) 214–239.

Jesus' teaching was thoroughly Jewish, as was the Christology of the early church. The final Gentile-Christian redactor of Mt was the first known Christian to assume that all Israel had been rejected and that Gentile Christians were God's chosen people. In the early rabbinic sources up to the end of the 2nd century A.D., nothing was said against the person of Jesus or against belief in him. The earliest Gentile Christians were “God-fearers,” for whom the rejection of the Jewish Law was undoubtedly a painful step. But Christian opposition to Jews and Judaism was the inevitable result of the centrifugal movement connected with the development of Gentile Christianity.—D.J.H.

270. A. GARCÍA DEL MORAL, “Santa María, la guebiráh mesiánica. Planteamiento bíblico y ecuménico de la cuestión mariana,” *Communio* 13 (1, '80) 3–70.

The place of Mary in Christian theology should be studied in light of the role of the queen mother (*gēbîrâ*) in the Davidic dynasty of ancient Judah and the messianic prophecies relating to the queen mothers of Judah (see Isa 7:14; Mic 5:1–2). The idea of Mary as the queen mother of the Messiah is present in the accounts of the adoration of the Magi (Mt 2:1–12) and the wedding feast at Cana (Jn 2:1–11).—D.J.H.

271. M. GOURGUES, "L'an prochain à Jérusalem. Approche concrète de l'espérance biblique," *Vie Spirituelle* [Paris] 134 (639, '80) 610–630.

The biblical understanding of hope is explored with reference to Jerusalem at various periods of history: the palace and the Temple (1000–600 B.C.), the Temple destroyed and then rebuilt (600–20 B.C.), and the Temple made greater and then destroyed (20 B.C.–A.D. 70). Biblical hope is transcendent, collective, motivating, and never totally fulfilled.—D.J.H.

272. A. JAUBERT, "L'Esprit dans le Nouveau Testament," *Quatre Fleuves* [Paris] 9 ('79) 23–31.

This examination of the NT language, categories, and images applied to the Holy Spirit focuses on the contrast between the baptisms of John and Jesus, the decisive importance of the Easter experience, the role of the Spirit in witness and prayer, the freedom of the Spirit, and the Spirit and the church.—D.J.H.

273. W. KIRCHSCHLÄGER, "Zum christlichen Verständnis von Ehe und Familie. Biblische Anmerkungen," *Diakonia* 11 (4, '80) 221–226.

The Bible presents marriage as a partnership established by God and a community lived out in love. The family is the development and realization of a marriage that is open to the call and activity of God.—D.J.H.

274. R. LEIVESTAD, "Nytestamentlige tanker om frelsen" [New Testament Thoughts on Salvation], *NorskTeolTids* 80 (4, '79) 219–237.

The concept of salvation in the NT is difficult, because its treatment is not systematic and occurs only in scattered statements. Salvation is interpreted variously by the individual NT authors, each of whom presupposes that his readers have a certain understanding of its meaning and content. There is no consensus on how a believer acquires salvation, but characteristic NT language does not tie it to atonement or justification. Salvation is reserved primarily for the future (eschatological salvation at Jesus' return). The role of Christ in salvation, beyond his death and resurrection, is uncertain, although it would seem to involve judgment. While it is the individual's salvation that concerns most of the NT authors, there is also a communal element, which can be seen in Paul's Gentile mission as a whole, his discussion of the Jews in Romans 9–11, and the idea of the wandering people of God in Hebrews.—J.S.H.

275. J.-A. MARTÍ, "La libertad de los escritos del N. T.," *EstFran* 80 (366, '80) 427–433.

The first part of the article discusses the various meanings of "freedom" in the NT with reference to taxes, marriage, prison, oppression, captivity, sin, and corruption. The second part explores the NT understanding of *eleutheria* in the sense of the rights of a citizen in Christ's kingdom on earth.—D.J.H.

276. R. P. MARTIN, "New Testament Theology: A Proposal. The Theme of Reconciliation," *ExpTimes* 91 (12, '80) 364–368.

The trajectory of the concept of reconciliation in the Pauline tradition embraces the phases of early Christianity denoted by Paul's predecessors in both Jewish and Hellenistic Christianity (Rom 3:24–26; 2 Cor 5:18–21; Col 1:15–20), Paul's own contribution in redacting and utilizing these traditions and in his own statements (e.g. Rom 5:6–11), and Paul's disciples (Eph 2:11–22). The NT theme of reconciliation addresses the cosmic and human predicament of alienation and distress.—D.J.H.

277. P. PANEDAS GALINDO, "El rito convivial, base natural de la Eucaristía," *Mayéutica* 6 (16, '80) 45–61.

The trajectory of the Eucharist as a meal is traced with reference to the religious significance of food, the experience of dining at the same table, sacred banquets and communion sacrifices, sacred meals at Qumran, and the Jewish Passover meal.—D.J.H.

278. J. A. RIMBACH, "Truth: A Biblical Word Study," *CurrTheolMiss* 7 (3, '80) 171–175.

The word "truth" in the OT carries the accent of constancy and reliability and belongs to a constellation of words comprising covenant language. In the NT the word of truth is the proclamation of the gospel, and John even equates truth with Christ as the revealer of the truth.—D.J.H.

279. K. RUNIA, "What is Preaching According to the New Testament?" *TynBull* 29 ('78) 3–48.

The various NT terms for preaching (*kēryssein*, *euangelizesthai*, *martyrein*, *didaskein*, *prophēteuein*, *parakalein*) suggest that, in Christian preaching, the Word of God spoken in Jesus Christ comes to the hearers. Paul's conviction that preaching is God's own word explains his understanding of the apostolic ministry and the efficacy of the preached word. The Christian concept of preaching involves the tension between the Word of God and the human element.—D.J.H.

280. H. SCHLIER, "El Espíritu Santo según el Nuevo Testamento," *ScriptTheol* 11 (3, '79) 1005–19.

Relying chiefly on Paul's letters and complementing their data with material from Jn and Lk as well as the other Pauline NT writings, this article discusses the Holy Spirit as God's sanctifying power, the means by which the Holy Spirit is experienced (the gospel, the sacraments, official ministries, etc.), and the effects of receiving the Holy Spirit (incorporation into the body of Christ, illumination, liberation).—D.J.H.

281. K. SCHUBERT, "Die jüdisch-christliche Ökumene - Reflexionen zu Grundfragen des christlich-jüdischen Dialogs," *Kairos* 22 (1–2, '80) 1–33.

The first part of the article discusses the people of God and its mission in connection with election and eschatology in the OT, rabbinic Judaism, and NT Christianity. The second part considers agreements and differences in the Jewish and Christian understandings of redemption with reference to the development of the messiah-concept in the OT, rabbinic messianic expectations, and belief in Jesus as the Christ. The third part treats the idea of original sin in Judaism and Christianity under the following headings: humanity and creation in the rabbinic tradition, sin and damaged creation, and the concept of inherited sin in Christian-Jewish controversy and in Christian self-understanding today.—D.J.H.

282. H. SCHÜRMANN, "Christliche Weltverantwortung im Lichte des Neuen Testaments," *Catholica* 34 (2–3, '80) 87–110.

In light of the NT, the proper and primary task of the church is the proclamation of eschatological salvation in Christ and prayerful thanksgiving for it. But this eschatological proclamation also stimulates social activity in various ways, functioning as the "mother" of all this-worldly utopias. Christian responsibility for the world is fostered by the NT teaching on love, especially as seen in the example of Christ and in the impulses and implications of various passages.—D.J.H.

283. E. SCHÜSSLER FIORENZA, "The Biblical Roots for the Discipleship of Equals," *DukeDiv SchRev* 45 (2, '80) 87-97.

The NT injunctions to women to behave decently and to submit to their husbands were formulated as a political argument to show that the Christian community did not undermine the patriarchal Greco-Roman social order. But the few NT references to women's roles and contributions to the history of early Christianity allow us a glimpse at the possibly rich traditions that we have lost. The rediscovery of the egalitarian communal vision in the Christian foundational story and its embattled traditions will empower us to struggle for societal, political, and ecclesial equality today.—D.J.H.

284. S. H. TRAVIS, "The Value of Apocalyptic," *TynBull* 30 ('79) 53-76.

The particular historical circumstances of the Jewish apocalyptists triggered the development of a transcendent eschatology, with a belief in life and judgment after death. Yet these convictions did not cause them to abandon attempts altogether at giving positive theological significance to the present course of history. In Christian apocalyptic the future was dominated by the Son of Man, who had already set in motion the process of fulfillment on which the apocalyptists' hopes were set.—D.J.H.

285. J. C. WEBER, "Human Sexuality: The Biblical Witness," *RelLife* 49 (3, '80) 336-348.

The fundamental NT affirmation regarding human sexuality is that our bodies have been redeemed, i.e. freed from the sphere of the demonic and made members of the body of Christ. The ultimate goodness of any sexual expression derives from this reality of redemption and is not constituted by conformity to objective standards of behavior that are supposed to be valid for all times and situations. Sexual expression cannot be judged simply in its sheer objectivity, but must be evaluated in terms of its context, intention, and meaning for those involved: Does it serve the Lord or the demonic?—D.J.H.

286. R. YATES, "The Powers of Evil in the New Testament," *EvangQuart* 52 (2, '80) 97-111.

The large number of NT terms for the forces of evil (evil angels, demons, the chief evil being, principalities and powers) indicates how much the early Christians were concerned with these phenomena. The link that holds them all together is that, in almost every instance, Christ and his followers are declared to be victorious over the evil powers and thereby liberated from their influence.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

287. A. CAMERON, "'Neither Male nor Female,'" *Greece and Rome* [Oxford] 27 (1, '80) 60-68.

There is no good reason to see a basic innovation in the prominence of women among Paul's early converts; they would naturally have been present in the urban demimonde in which Paul moved. When we are told that the leadership roles of women in the church would have been unusual in Greco-Roman society as a whole and quite astonishing in comparison with contemporary Judaism, both parts of that proposition are vulnerable. It is doubtful whether one can legitimately speak of "Greco-Roman society as a whole" in relation to women, and the position of these particular women with respect to Judaism remains an uncertain factor. The assumption that Christianity had a special attraction for women as representatives of the underprivileged is

not subtle enough. The real role of women in the early spread of Christianity was perhaps more fortuitous, and therefore less significant, than scholars have been prepared to admit.—D.J.H.

288. H. E. FABER VAN DER MEULEN, "Griekendom en jodendom in Jezus' dagen" [Hellenism and Judaism in Jesus' Days], *GerefTheolTijd* 80 (1, '80) 26–50.

Judaism in Jesus' days was Hellenistic Judaism, even in Palestine. Moreover, Greek thought was probably less dualistic than is usually assumed. Is it therefore still valid to speak of a "hellenization" of Christianity? NT research should duly reckon with this Hellenistic background and influence. There are different possibilities: (1) Both the Jewish and Hellenistic backgrounds can sometimes help to explain a motif, e.g. the giving of a name by God before birth (Lk 1:31). (2) Only Hellenism provides the appropriate background for certain data, e.g. exceptional knowledge at the age of twelve (Lk 2:41–52; the Jewish bar mitzvah age is thirteen). (3) Hellenistic *communio* meals shed more light on the specificity of the Eucharist than the Jewish Passover *convivium* alone does. (4) Non-Jews did not go to Jews to learn to pray. The Lord's Prayer is more than a summary of Jewish prayer formulas. (5) The author of Revelation was clearly influenced by the OT and by Jewish apocalyptic. But since he frequently used Hellenistic expressions (e.g. 22:18–19; 1:19; 17:13, 17; chap. 5; 21:6; 22:13), he must also have thought in a Hellenistic way.—J.L.

289. R. M. GRANT, "War - Just, Holy, Unjust - in Hellenistic and Early Christian Thought," *Augustinianum* 20 (1–2, '80) 173–189.

This essay traces and evaluates ideas about the conduct of war in Hellenistic and Roman times, with special reference to early Christianity. Particular attention is given to the reasons for waging just wars, the laws and usages of war, and holy wars and holy places. Christian authors condemning Roman religiosity and morality developed lines of attack based on what the Romans did in war, not what they said about it.—D.J.H.

290. M. PHILONENKO, "Une utilisation du Shema dans le Poimandrès," *RevHistPhilRel* 59 (3–4, '79) 369–372.

The partial quotation from the Shema (Deut 6:5), the transparent allusion to the benediction that preceded it in the Jewish liturgy, and the reference to phylacteries constitute new proofs of the influence and attraction that Judaism exercised over the author of *Poimandres*.—D.J.H.

291. S. SANDMEL, "Palestinian and Hellenistic Judaism and Christianity: The Question of the Comfortable Theory," *HebUnCollAnn* 50 ('79) 137–148.

Although one cannot set up objective criteria for delineating what is native Palestinian-Jewish material and what is Hellenistic-Jewish, such a distinction may well emerge from immersion in the relevant literature. The chief difficulty in trying to discuss Palestinian-Jewish Christianity and Hellenistic-Gentile Christianity is that we have only one body of literature, which is Hellenistic in provenance. Nevertheless, a distinction between Palestinian Christianity and Hellenistic Christianity remains very natural.—D.J.H.

Archaeology

292. D. ADAN (BAYEWITZ), "The 'Fountain of Siloam' and 'Solomon's Pool' in First-Century C. E. Jerusalem," *IsrExplJourn* 29 (2, '79) 92–100, plate 11.

Recent excavations in Jerusalem have revealed the first recorded pool of substantial size on

the west bank of the Kidron Valley in the area of Pointe Sud. The ceramic evidence indicates a 1st-century A.D. date. The pool seems to have been supplied by the waters of the Gihon, which generally overflowed the pool of Siloam and were channeled to this pool. This is most likely "Solomon's pool," mentioned by Josephus in *War* 5:145. The "fountain of Siloam" referred to in *War* 5:145, 253, 410 was located within the city walls.—D.J.H.

293. A. ADLER, "Une image controversée d'Alexandre Jannée (Notes pour une étude sur le symbolisme hasmonéen)," *RevÉtudJuiv* 138 (3–4, '79) 337–349.

A series of coins struck during the reign of Alexander Jannaeus (103–76 B.C.) proclaims symbolically his taking of the title "king" rather than simply "high priest." The side with the Greek inscription *basileōs Alexandrou* features the anchor, a dynastic symbol used by the Seleucids. The side with the Hebrew legend *Yhwntn hmlk* contains the representation of a rosette, which among Jews symbolized hope in God as the source of all life.—D.J.H.

294. Y. BLOMME, "Faut-il revenir sur la datation de l'arc de l'Ecce Homo?" *RevBib* 86 (2, '79) 244–271, plates XV–XVI.

The internal features of the so-called Ecce Homo arch in Jerusalem represent a type of gateway common in the West at the end of the 1st century B.C. and the beginning of the 1st century A.D. Stylistic considerations indicate a date prior to the siege of Jerusalem in A.D. 66–70. The striking similarities to the northern gateway dating from the time of Herod Agrippa suggest that the two gateways were contemporary and belonged to the same rampart. The Ecce Homo arch is definitely not an arch of triumph built in the time of the emperor Hadrian.—D.J.H.

295. V. C. CORBO, "Macheronte. La Reggia-Fortezza Erodianna. Rapporto preliminare alla seconda campagna di scavo: 3 settembre—20 ottobre 1979," *StudBibFrancLibAnn* 29 ('79) 315–326, plates 38–48.

This report [see § 23–1011], illustrated with a map and plates, covers the defenses erected at Machaerus during the Hasmonean and Herodian periods, the Herodian fortress, and the baths and towers.—J.J.C.

296. M. GICHON, "The Roman Bath at Emmaus: Excavations in 1977," *IsrExplJourn* 29 (2, '79) 101–110, plates 12–13.

The bath excavated at Emmaus in 1977 was an elongated, monoaxial structure in which the bather proceeded from one room to the next to undergo the various ablutions, exercises, sweatings, etc. The special peculiarity of the Emmaus bath is that it has been preserved (at least partly) up to and including the original roof, or a Byzantine roof repair. Moreover, this is the first bathing establishment to be discovered at Emmaus, a site named after its hot springs and famous as a spa. A preliminary dating of the original *thermae* takes the turn of the 2nd century A.D. as the terminus post quem and the beginning of the 4th century as the terminus ante quem.—D.J.H.

297. D. IRVIN, "The Ministry of Women in the Early Church: The Archaeological Evidence," *DukeDivSchRev* 45 (2, '80) 76–86.

A number of inscriptions from Jewish and Christian synagogues refer to women with such titles as *archisynagōgos*, *presbytera*, *mētēr synagōgēs*, and *episkopa*. In the late-1st-century

A.D. "Fractio Panis" fresco from the catacombs of St. Priscilla in Rome, all the participants in the eucharistic vigil must be women.—D.J.H.

298. A. S. KAUFMAN, "New Light on the Ancient Temple of Jerusalem," *ChristNewsIsr* 27 (2, '79) 54–58.

Recent investigations in the Temple area at Jerusalem lend support to the thesis that the Temple was located to the north of the Dome of the Rock and centered on the smaller protrusion of bedrock sheltered by the Dome of the Spirits.—D.J.H.

299. J. A. KRITZECK AND E. L. NITOWSKI, "The Rolling-Stone Tomb F.1 at Tell Ḥesbân," *AndUnivSemStud* 18 (1, '80) 77–100.

A tomb with a rolling or circular stone disk, used to close the entrance, was found in Area F in 1970 at Tell Ḥesbân. The article discusses the discovery and excavation of the tomb, its architecture, skeletal remains, parallels, and pottery and small objects. The pottery and the architectural style indicate that the tomb was constructed in the early Roman period. Tables, figures, and plates are included.—D.J.H.

300. S. LOFFREDA, "Potsherds from a sealed level of the Synagogue at Capharnaum," *StudBibFrancLibAnn* 29 ('79) 215–220, plates 19–20.

All the potsherds found in trench 23 under the stone pavement of the courtyard of the Capernaum synagogue should be dated to the 4th and 5th centuries A.D. The latest sherds suggest that the pavement cannot be dated earlier than the mid 5th century, and the latest coins of Leo I support a date of ca. A.D. 474. The ceramic and numismatic evidence proves that the construction of the synagogue was completed in the third quarter of the 5th century.—D.J.H.

301. F. MANNS, "Nouvelles inscriptions grecques de Palestine," *StudBibFrancLibAnn* 29 ('79) 238–243, plates 23–24.

The three Greek inscriptions published in this article appear on objects that belong to the Museum of the Flagellation and to G. Kloetzli's collection. They confirm the strong influence of Hellenistic culture in Palestine during the early centuries of the common era.—D.J.H.

302. B. MAZAR, "Excavations Near Temple Mount Reveal Splendors of Herodian Jerusalem," *BibArchRev* 6 (4, '80) 44–59.

The most striking conclusion from the excavations south and west of the Jerusalem Temple mount near its southwestern corner is that they reveal a city every bit as splendid as the ancient writers described, confirming in almost uncanny detail many of the specific descriptions of the city found in Josephus. This report on the excavations is accompanied by color and black-and-white photographs.—D.J.H.

303. J. NAVEH, "A Nabatean Incantation Text," *IsrExplJourn* 29 (2, '79) 111–119, plate 14.

A text nine lines long, written in ink in Nabatean script on a large pebble, was found in 1972 at Ḥorvat Raqiq, about 10 km. northwest of Beersheba. The script of this text should be dated to ca. 100 B.C. and is thus the earliest known example of Nabatean cursive. The text is very likely a countercharm in which the sorcerer wishes to release the client from the spell of a woman. It consists of the sorcerer's invocation of the spirits (ll. 1–2a), the proof of faithfulness to the deity (2a–4), a list of five disenchantresses (5–7), the request (8), and the act of lighting a fire as the countercharm (9).—D.J.H.

304. J. POUILLOUX, "Une troisième dédicace au théâtre sud de Gerasa," *StudBibFrancLibAnn* 29 ('79) 276–278, plate 37.

Similar in form and content to the other dedicatory inscriptions found at Jerash [§ 22–984], this new Greek inscription dates from A.D. 92 and allows us to ascertain better the stages of construction work on the theater.—D.J.H.

305. M. SOKOLOFF, "The Giv'at ha-Mivtar Aramaic Tomb Inscription in Paleo-Hebrew Script and its Historical Implications," *Immanuel* 10 ('80) 38–46.

The Abba inscription in Aramaic and in paleo-Hebrew script from Giv'at ha-Mivtar [see §§ 18–1062–1063] may justly be considered one of the most important epigraphic discoveries from the Second Temple period made in the Jerusalem area. It is important to students of the Aramaic language and ancient scripts, but its background and the figure and origin of Abba remain a tantalizing enigma for the historian.—D.J.H.

306. J. YAHALOM, "Synagogue Inscriptions in Palestine - A Stylistic Classification," *Immanuel* 10 ('80) 47–56.

It is possible to divide the synagogal inscriptions of Palestine into four major categories: artisanal, private, community, and literary. Each group is marked by certain linguistic and formulaic characteristics. This classification can clarify the cultural position of the various languages spoken and written in Palestine as well as the social status and activities of various functionaries in synagogal life. The inscriptions are of special value in resolving philological problems and in shedding light on literary works.—D.J.H.

Dead Sea Scrolls

307. M. BREGMAN, "Another Reference to 'A Teacher of Righteousness' in Midrashic Literature," *RevQum* 10 (1, '79) 97–100.

In addition to the term *khn mwrh šdq* ("priestly teacher of righteousness") noted by G. W. Buchanan [§§ 14–721; 22–602; see also § 23–680], there is a reference to the Teacher of Righteousness in a less well known midrashic text in MS Jewish Theological Seminary misc. 5029/acc. 0613, f. 64a-b, which was published by J. Mann and I. Sonne (1966): "And so, may there come a teacher of righteousness in our lifetime and may he execute judgment and justice in truth in the building up of Jerusalem, as it is written, 'The Lord doth build up Jerusalem, etc.' (Ps 147:2)." Although no other complete manuscript of this midrashic text has been preserved, a fragment of this work was recovered from the Cairo Genizah. The passage is part of a "literary homily" on the biblical lection beginning at Num 25:1. A juridical function such as that assigned to "a teacher of righteousness" in the homily is assigned to the messiah in Isa 11:3–4. The term "teacher of righteousness" appears here, as in the other midrashic passages, without the definite article, suggesting that the authors were not thinking of a specific historical figure who had come in the past and was to return in the future, but rather were employing the term as a more general messianic epithet derived from *wywrh šdq* (Hos 10:12).—M.P.H.

308. H. BURGMANN, "Die Interkalation in den sieben Jahrwochen des Sonnenkalenders," *RevQum* 10 (1, '79) 67–81.

It has long been held that the 1,290 days in Dan 12:11 are equivalent to 3.5 years, but no satisfactory attempt has been made to arrange both of these periods in calendrical order. If both

of these periods are reckoned according to the Essene calendar of 364 days, then the identification of the two time-spans is made possible only through the intercalation of a month. If the 1,290 days in Dan 12:11 correspond to 3.5 years, the full week of years would number 2,580 days. This is about 32 days longer than the Essene week of years of 2,548 days (364×7). If these 32 days are considered to be an intercalary month—a necessity in a year of only 364 days—then this period is too long in relation to only 7 years. These 32 intercalary days must be spread over a longer period of time, and an intercalary period of 24.5 years is suggested. Thus in the middle and at the end of 7 weeks of years there would be an intercalation. But since 32 is not divisible by 7, the intercalations must alternate between 28 and 35 days. Then the median is 31.5, which is close to 32. In 220 years (150 B.C.–A.D. 70) the difference from the astronomical solar calendar is only about 6 days.—M.P.H.

309. J. CARMIGNAC, "Qu'est-ce que l'Apocalyptique? Son emploi à Qumrân," *RevQum* 10 (1, '79) 3–33.

In view of the confusion about the nature of apocalyptic reflected in Qumran studies, an attempt is made to arrive at a clear and precise definition. Consideration of the biblical books acknowledged to be apocalypses—Daniel in the OT, and the Apocalypse of John in the NT—has led scholars to include among the characteristics of apocalyptic the following: Semitic origin, pseudonymity, symbolism, use of number ciphers, mystery, prophecy, orientation to the future, wisdom, gnosis, reference to the end of the world, intervention of angels or demons, messianism, dualism, and a date between the 2nd century B.C. and the 1st century A.D. But these characteristics are debatable as being essential to each apocalypse and proper to apocalyptic only. Before defining apocalyptic three questions are posed: (1) Is it a theology? (2) Is it a literary genre? (3) Is it a literary genre that is the bearer of a theology? Apocalyptic is then defined as a literary genre that presents, via typical symbols, revelations concerning (1) God, (2) angels or demons, (3) their partisans, or (4) the instruments of their activity. In light of this definition the article examines a number of Qumran documents and concludes that, among the known writings, only the New Jerusalem texts (1Q32+2Q24+5Q15), *Angelic Liturgy* (4QŠirŠabb), *Prayer of Nabonidus* (4QPrNab), *Visions of 'Amram* (4Q'Amram), and some passages of 1QapGen and 1QH can be included in the literary genre of apocalyptic. This literary genre was known and appreciated at Qumran not only through its biblical examples but also through writings such as *Jubilees* and the Enoch literature. But the writers of the Qumran community were animated more by a juridical mentality that did not favor the appearance of apocalyptic literature. A bibliography of forty-four items precedes the article.—M.P.H.

310. A. EDANAD, "The Concept of Community in the Qumran Literature," *IndJournTheol* 28 (3–4, '79) 143–148.

The Qumran community was a visible, structured society that had as its basis and aim the spiritual fellowship and communion of its members. The theological foundations of the community's identity were the ideas of the true Israel, the community of the elect, the holy community, the community of those who have received the knowledge, the temple of God, and the community of the new covenant.—D.J.H.

311. D. FLUSSER, "The Hubris of the Antichrist in a Fragment from Qumran," *Immanuel* 10 ('80) 31–37.

In 4QpsDan A^a the man whom all will serve and who will be hailed as "son of God" must be the king or leader of the wicked kingdom. The text provides important evidence for the Jewish

tradition about the superhuman hubris of the Antichrist (see 2 Thes 2:1–12; *Ascension of Isaiah* 4:2–16; *Oracles of Hystaspes*).—D.J.H.

312. N. GOLB, “The Problem of Origin and Identification of the Dead Sea Scrolls,” *Proceedings of the American Philosophical Society* [Philadelphia] 124 (1, '80) 1–24.

The theory that the Qumran scrolls belonged to and were written by Essenes has been confounded by the anomalies arising from Pliny's description of the Essenes, the wide variety of writings found at Qumran, the ancient reports of manuscript discoveries in the area, the absence of a scriptorium at Qumran, the lack of autograph manuscripts, the peculiar character of the Copper Scroll, and the discovery of more scrolls at Masada. The discoveries at Masada imply the removal of manuscripts from Jerusalem ca. A.D. 70, during the revolt or the siege or the retreat to the southeastern area of Judea after the Romans captured the city. Hebrew literary texts were deemed precious enough to warrant rescue during periods of danger. Likewise, the Qumran scrolls are the remnants of a 1st-century Palestinian-Jewish literature showing a wide variety of practices, beliefs, and opinions. The texts were removed from Jerusalem before or during the Roman siege, brought down to the Judean wilderness and adjacent areas, and there, with the aid of inhabitants of the region, successfully hidden away for long periods of time.—D.J.H.

313. H. JACOBSON, “The Position of the Fingers during the Priestly Blessing,” *RevQum* 10 (1, '79) 101.

This addendum to a previous note [§ 22–607] calls attention to the fact that the major point of the earlier study was anticipated by G. Allon in *Tarbiz* 12 (1941) 161–163 (reprinted in his *Mehqarim beToledoth Yisrael* [1967], vol. 1, pp. 181–184), though Allon was unaware of the evidence now provided by the text from Qumran.—M.P.H.

314. J. MILGROM, “Further Studies in the Temple Scroll,” *JewQuartRev* 71 (1, '80) 1–17.

The result of the author's second period of research on 11QTemple [see § 23–1030], this article presents observations on the decipherment and interpretation of twenty texts in cols. 2–22. References to Y. Yadin's *editio princeps* are supplied. [To be continued.]—D.J.H.

315. É. PUECH, “Remarques sur l'écriture de I QS VII-VIII,” *RevQum* 10 (1, '79) 35–43.

In spite of preliminary communications about variants of twelve manuscripts of 1QS, some authors still follow P. Guilbert's suggestion [§ 3–757] that two scribes collaborated on 1QS cols. 7 and 8: “A,” the copyist of the whole; and “B,” who made corrections, erasures, and wrote over other words, following a personal interpretation of the text. Some scholars argue from this position that there was a development of the penal code and a literary evolution of the Rule. A better understanding of the textual data, beginning with a detailed paleographic analysis, is required before taking up literary and historical criticism. Paleographic indications (the letters yod, kaf, lamed, mem, šin) taken individually are not very convincing, but the accumulation of these variants in a word or a group of words could suggest the presence of a second hand. However, other evidence, such as the techniques of correction, must be examined in order to reach a positive conclusion. Among eleven scribal corrections in cols. 7–8 are (1) corrections of orthography, errors of reading, confusions of letters, visual errors, omissions or spaces left to be completed, and (2) additions or glosses. It seems clear that the corrections in col. 7 were made according to a manuscript, perhaps 4QS^e. Only the additions in 8:10, 12–13 are not supported in the most ancient MS preserved (4QS^e), but this does not prove that they were not

attested in other manuscripts at the time when "A" copied 1QS. The determination of an evolution of the penal code or of the Rule as a whole depends on literary criticism.—M.P.H.

316. L. H. SCHIFFMAN, "Communal Meals At Qumran," *RevQum* 10 (1, '79) 45–56.

In a revised version of a response to a recent article by B. M. Bokser [§ 22–619], the archaeological evidence and texts from the Dead Sea scrolls relevant to the communal meals at Qumran are investigated. Among the archaeological finds at Qumran are a large hall with a system for washing and draining the floor, a storage room for a large number of pottery vessels, one kitchen with several fireplaces, and deposits of animal bones [see § 22–605] that are without question the remains of meals. 1QS 6:2–5 indicates no obligation that all meals be communal; the priest blessed the food because of his special status, not necessarily because the meal was cultic. The mention of bread and wine does not indicate that the meal was sacred. 1QS 6:13–23 contains prescriptions regarding the entrance of new members into the group and gives regulations about the purity of food and drink. The key to understanding the function of the meal at Qumran is found in 1QSa, a description of the messianic banquet that will inaugurate the period known as the "days to come." The messianic banquet has so many features in common with the communal meal of the group, that one can only conclude that the function of the Qumran communal meals was to anticipate a regular series of banquets to be held in the days to come.—M.P.H.

317. D. R. SCHWARTZ, "The Three Temples of 4 Q Florilegium," *RevQum* 10 (1, '79) 83–91.

The phrase *mqdš 'dm* has been interpreted as (1) "a human temple," i.e. the Qumran community itself as a temple, or (2) "a sanctuary amongst men," i.e. as opposed to the heavenly temple built by God. Examining 4QFlor as a peshar on 2 Sam 7:10–14 leads to the conclusion that 4QFlor refers to three temples: the Third Temple, to be built by God in the eschatological future; the Second Temple, which the sect believed was desecrated; and the First Temple, built by Solomon. According to the interpretation of the Qumran author, the Third and Second temples are alluded to in 2 Sam 7:10, and 2 Sam 7:13 alludes to the First Temple. 11QTemple col. 29 confirms these views regarding the First and Third temples, while the Second Temple is not mentioned. Thus 4QFlor should not be viewed as evidence for the temple-community thesis; it is rather just another text stating that, although temples made by humans were indeed ordained by God, the present one was defiled. The future held hope for a new and eternally pure temple to be built by God.—M.P.H.

318. P. W. SKEHAN, "The Divine Name at Qumran, in the Masada Scroll, and in the Septuagint," *BullIntOrgSeptCogStud* 13 ('80) 14–44.

After surveying the use of the divine names in some important manuscripts from Qumran and Masada, the article sketches the development of their use in the Qumran texts under the following headings: the names in normal script, the substitution of paleo-Hebrew characters, and the spread of the substitution process. Then in the Greek copies of the Scriptures four early usages are distinguished: *Iaō*, the Aramaic script, the paleo-Hebrew script, and *Kyrios* as a replacement for *Iaō/Yhwh*. The final section treats the tendency toward *Kyrios ho theos* as an equivalent of 'dny *Yhwh* in the prophetic corpus of the Septuagint.—D.J.H.

319. J. C. VANDERKAM, "The Poetry of 1 Q Ap Gen, XX, 2–8a," *RevQum* 10 (1, '79) 57–66.

The description of Sarai's beauty in 1QapGen 20:2–8a contains all the standard features of ancient Jewish poetry. It is a nine-stanza poem falling neatly into two units. Among its poetic

devices are parallelism, meter, chiasmus, paronomasia, repetition of similar sounds, and inclusion.—D.J.H.

320. A. S. VAN DER WOUDE, “De Tempelrol van Qumrân (I)” [The Temple Scroll from Qumran (I)], *NedTheolTijd* 34 (3, '80) 177–190.

The first part of this introduction to 11QTemple discusses the present state of the scroll, the origin of the scroll and the date of the text, the language of the document, its content, and its composition. [To be continued.]—D.J.H.

321. R. I. VASHOLZ, “A further Note on the Problem of Nasalization in Biblical Aramaic, 11 Q tg Job, and 1 Q Genesis Apocryphon,” *RevQum* 10 (1, '79) 95–96.

From the appearances of pe-nun verbs in Biblical Aramaic and 11QtgJob, one can affirm with P. W. Coxon [§ 22–603] a movement toward complete secondary assimilation of the nun. But no judgment can be made regarding 11QtgJob being more developed than Biblical Aramaic, based only on evidence from the pe-nun verbs.—D.J.H.

322. R. I. VASHOLZ, “Two Notes on 11 Q tg Job and Biblical Aramaic,” *RevQum* 10 (1, '79) 93–94.

In its occasional use of he rather than aleph as the ending for masculine emphatic nouns, 11QtgJob is nearer to Biblical Aramaic than to 1QapGen. Moreover, 11QtgJob follows Biblical Aramaic exactly in merging the lamed-he verbs with the lamed-aleph verbs.—D.J.H.

Dead Sea Scrolls, § 25–202.

Jewish Backgrounds

323. A. AGUS, “Some Early Rabbinic Thinking on Gnosticism,” *JewQuartRev* 71 (1, '80) 18–30.

The thrust of the dialogue between the 2nd-century tanna Jose ben Ḥalafta and the “matrona” (*Genesis Rabbah* 68; *Leviticus Rabbah* 8:1; *Midrash Samuel* 5:13) is that God is no longer involved with the creation of things in themselves but now concerns himself with the kaleidoscopic complex of human interrelations. The implicitly gnostic view of the matrona is presented in such a way as to make Jose’s retort convincing. His answer attempts to overcome some of the perplexities that gave rise to the gnostic deprecation of the real world.—D.J.H.

324. A. I. BAUMGARTEN, “The Akiban Opposition,” *HebUnCollAnn* 50 ('79) 179–197.

The account of the meeting of the seven students of Aqiba in the Rimmon Valley (y. *Hag.* 3:1=78d) suggests that, after the Bar Kokhba War, a group of Aqibans challenged the rule of the patriarchate and tried to establish themselves as the central authority governing Jewish life. Even if many of the details in the account are inventions intended to serve the interest of the Aqibans or their successors, the challenge itself is factual.—D.J.H.

325. J. COPPENS, “Le dossier non biblique de l’expression araméenne *br 'nš*,” *EphTheolLov* 56 (1, '80) 122–124.

The article calls attention to the extrabiblical instances of *br 'nš* (“son of man”) assembled by J. A. Fitzmyer in *A Wandering Aramean* (1979), pp. 143–160. These texts indicate that *br 'nš* in

Dan 7:13 is generic and does not designate a particular mythical, angelic, or messianic personage.—D.J.H.

326. M. DE JONGE, "The Main Issues in the Study of the Testaments of the Twelve Patriarchs," *NTStud* 26 (4, '80) 508–524.

This report on the major issues in research on *Testaments of the Twelve Patriarchs* treats the text, the related Hebrew and Aramaic material, the document as a collection of farewell discourses, and the patently Christian elements. Progress can be made in solving the many problems connected with *Testaments* if we concentrate on (1) a thoroughgoing analysis of the present *Testaments* as an early Christian document, trying to find the inner logic of its views on Jesus Christ, Israel, and the nations, (2) a comprehensive study of the paraenesis of *Testaments*, and (3) a continued search for and new analysis of nonparaenetic parallel material in order to gain better insight into the prehistory of *Testaments*.—D.J.H.

327. F. G. DOWNING, "Redaction Criticism: Josephus' *Antiquities* and the Synoptic Gospels (I)," *JournStudNT* 8 ('80) 46–65.

This examination of Josephus' redactional techniques in *Antiquities* focuses on his use of the Joshua-Judges and Aristeeas narratives, his manner of collecting scattered material (from Deuteronomy, etc.), and his treatment of parallel accounts (in Samuel-Kings and Chronicles). His most important editorial practices were omissions (discrepancies, duplicates, interruptions, miracle and magic, inappropriate theology, apologetic awkwardness), additions (harmony and continuity, providence and prophecy, piety and moral uplift, apologetics, interest and clarity), rearrangement (harmony and continuity), assembly (thematic coherence and verbal coincidence), and conflation (harmony and continuity). [To be continued.]—D.J.H.

328. S. FREYNE, "The Galileans in the Light of Josephus' *Vita*," *NTStud* 26 (3, '80) 397–413.

In Josephus' writings "Galileans" is primarily a geographical designation referring to the inhabitants of Galilee. In his *Life*, however, the Galileans are the country people as distinct from the inhabitants of the major towns. They are Josephus' loyal supporters, militantly nationalistic but not essentially revolutionary or subversive.—D.J.H.

329. J. C. GREENFIELD AND M. E. STONE, "Remarks on the Aramaic Testament of Levi from the Geniza," *RevBib* 86 (2, '79) 214–230, plates XIII–XIV.

The Aramaic text of *Testament of Levi* from the Genizah is known from Cambridge University Genizah fragment T.-S. 16.94 and Bodleian Library Genizah fragment MS Heb c 27 f 56. Reexamination of these manuscripts with the aid of an ultraviolet lamp has revealed a substantial number of errors in the readings proposed by previous scholars. In addition to a list of revised readings, the article offers many possible reconstructions and differing interpretations of the texts. Infrared photographs of the Cambridge fragment are provided. Comparison of the language and morphology of the Qumran and Cairo Genizah texts of *Testament of Levi* indicates that the medieval copyist was quite faithful to the source.—D.J.H.

330. D. J. HARRINGTON, "Research on the Jewish Pseudepigrapha During the 1970s," *CathBibQuart* 42 (2, '80) 147–159.

The 1970s emerge as an extraordinarily rich decade for research on the Jewish Pseudepigrapha. Critical editions of *1 Enoch* (Aramaic, Greek, Ethiopic), *Testaments of the Twelve*

Patriarchs, ps.-Philo's *Biblical Antiquities*, and many other documents were published. Major commentaries on *1 Enoch*, *Biblical Antiquities*, *4 Ezra*, *2 Baruch*, *Sentences of ps.-Phocylides*, and *Psalms of Solomon* appeared. Literary and historical problems were studied with learning and sophistication.—D.J.H. (Author.)

331. W. HORBURY, "Keeping up with Recent Studies: V. Rabbinics," *ExpTimes* 91 (8, '80) 233–240.

After surveying rabbinic literature, the article discusses important trends during the past decade in the study of halakah and haggadah and then offers observations on the importance of rabbinics for understanding early Christianity. As long as the distinctiveness of the Mishnah is recognized, carefully evaluated evidence from it can hardly be neglected as an aid to understanding the many elements of Judaism manifested in the NT.—D.J.H.

332. M. L. KLEIN, "Nine Fragments of Palestinian Targum to the Pentateuch From the Cairo Genizah (Additions to MS A)," *HebUnCollAnn* 50 ('79) 149–164.

The Genizah MS A of the Palestinian Targum of the Pentateuch is composed of the one large fragment and the two smaller pieces published by P. Kahle in 1930, plus the nine additional fragments presented in this article for the first time. Three of these "new" fragments, which fit together into one larger block, contain Exod 4:7–11. The remaining six fragments fit interlockingly into Kahle's manuscript and fill in many of the textual gaps. The article presents a description of the manuscript, the Aramaic texts (photographs and transcriptions), and textual and philological comments. On three occasions the text agrees with the halakah of Ishmael as opposed to that of Aqiba.—D.J.H.

333. C. LEONARDI, "Il testo dell' 'Ascensio Isaiae' nel Vat. lat. 5750," *CristStor* 1 (1, '80) 59–74.

The article presents a new transcription of the two Latin fragments comprising *Ascension of Isaiah* that are found in the palimpsest codex Vat. lat. 5750. Together with the Greek fragment in the Amherst papyrus and the Coptic fragments, this manuscript represents the most ancient source for the work.—D.J.H.

334. E. LEVINE, "Codex Urbinates Ebr. 1; A 'Targum' Text," *BibZeit* 24 (1, '80) 95–100.

Codex Urbinates ebr. 1 (A.D. 1294) is most valuable because it contains an Aramaic paraphrase of the entire OT. This article describes the contents of the targum, its general characteristics, its relation to other targums, and the origins of the targum.—D.J.H.

335. M. MAHER, "The Merit of the Fathers and the Treasury of the Church," *IrTheolQuart* 46 (4, '79) 256–275.

The rabbinic concept of the merit of the Fathers refers to the inheritance of goodness and piety that Israel had from its ancestors, which stood to the advantage of all members of the community. The "Fathers" include not only the great patriarchs but also the many holy people who deserved well of God because of their loyalty to the Law and the covenant. The merits of the holy ones, however, do not excuse individuals from personal effort. Certain similarities can be found between this Jewish concept and the Catholic idea of the treasury of the church.—D.J.H.

336. F. MANNS, "Une source de l'aggadah juive: la littérature grecque," *StudBibFrancLibAnn* 29 ('79) 111-144.

The influence of Greek literature on the rabbinic writings is illustrated with reference to six of Aesop's fables, five passages from Homer's *Iliad* and *Odyssey*, and several other texts. Translations of the Greek and Jewish texts are presented in parallel columns, and special attention is given to the process of demythologization of Greek traditions witnessed in the rabbinic texts.—D.J.H.

337. G. MAYER, "La Tora dans la littérature rabbinique," *CahCercErnRen* 28 (115, '80) 81-88.

The statements about the Torah in rabbinic literature and related Jewish writings are discussed under three headings: the divine origin of the Torah, its salvific significance (cosmological and anthropological), and putting it into practice. [The same issue (pp. 89-99) contains C. Maignial's description of the various Jewish writings.]—D.J.H.

338. G. MAYER, "Zur jüdisch-hellenistischen Literatur," *TheolRund* 45 (3, '80) 226-244.

This second installment in a review of research on Jewish-Hellenistic literature [see § 24-635] describes and evaluates nine recently published books on *Testaments of the Twelve Patriarchs*, *Testament of Abraham*, *1 Enoch* 37-71, *4 Ezra*, Josephus, and related general topics.—D.J.H.

339. B. MCNEIL, "The Son of Man and the Messiah: A Footnote," *NTStud* 26 (3, '80) 419-421.

The present Hebrew text of Ps 80:15 was produced in two stages: the addition of v. 15b (a transcription of v. 17b), and the deletion of 'dm (presumably through carelessness, though possibly by the editors of the Masoretic text). The Targum of Psalm 80 translates v. 15b as "and upon the King Messiah whom you have made strong for yourself," and v. 17b as "and upon the Son of Man whom you have made strong for yourself." The targumist clearly understood King Messiah and Son of Man as parallel designations.—D.J.H.

340. M. MOR, "More Bibliography on the Samaritans (With Emphasis on Samaritanism and Christianity)," *Henoch* 1 (1, '79) 99-122.

The first part of this bibliography lists twenty-five items published between 1962 and 1973 that have been omitted in previous bibliographies on the Samaritans, and the second part provides data for eighty-eight books and articles that appeared between 1974 and 1978. The third part is devoted to the relationship between Samaritanism and early Christianity: general (ten items), Lk 10:25-37 (sixty-seven), the Fourth Gospel (eleven), Jn 4:4-42 (thirty-six), Acts 6-7 (twenty-one), and Simon Magus (twenty). Two "miscellaneous" items conclude the list.—D.J.H.

341. J. NEUSNER, "Redaction, Formulation, and Form: The Case of Mishnah." *JewQuartRev* 70 (3, '80) 131-147.

The principal mode of organizing the masses of words in the Mishnah's Order of Purities is thematic, and the individual themes are unfolded and spelled out in accord with the sequential requirements of their inner logical components. Shifts in topic and syntactical pattern serve to delineate one part from another. The process of form analysis comes to an end at the whole cognitive unit. Mishnah's formulation and organization are the result of the work of a single

generation of tradent-redactors. Tosefta redactionally correlates with Mishnah and has no formal organization of its own. [The same issue (pp. 147–152) contains comments on this article by R. S. Sarason.]—D.J.H.

342. S. NEWMYER, "Talmudic Medicine: A Classicist's Perspective," *Judaism* 29 (3, '80) 360–367.

This paper discusses some of the chief medical advances of the Talmud in the areas of pathology, anatomy and physiology, and medical ethics in their relation to Greco-Roman medical theory. The medical researches of the talmudic rabbis in some respects far surpassed the extent of knowledge demonstrated in even the best Greek medicine. The rabbis were clearly familiar with Greek medical writings, but avoided the exaggerated reliance on theory that plagued the Greek physicians.—D.J.H.

343. C. A. NEWSOM, "The Development of *1 Enoch* 6–19: Cosmology and Judgment," *CathBibQuart* 42 (3, '80) 310–329.

1 Enoch 6–11, originally independent of the Enochic tradition, contained only the account of Shemihazah and the Watchers' sexual union with the women and its consequences. This association was taken up by the Enochic tradition and continued with its own emphases in 12:1–6; 13:3–16:1. How and why the 'Aśa'el account was added to chaps. 6–11 is not entirely clear, but Enoch's reputation as a bearer of special wisdom may have played a role. The immediate juxtaposition of Enoch's cosmic journey in chaps. 17–19 makes his knowledge of the heavenly mysteries the countertype to the mysteries known by the Watchers. Combining cosmic motifs from the speculative wisdom tradition in a narrative schema drawn from royal wisdom and ancient Near Eastern diplomacy, *1 Enoch* 17–19 confirms the sure sovereignty of God.—D.J.H.

344. A. RODRÍGUEZ CARMONA, "La figura de Melquisedec en la literatura targúmica. Estudio de las traducciones targúmicas sobre Melquisedec y su relación con el Nuevo Testamento," *EstBíb* 37 (1–2, '78) 79–102.

This article concerns the two OT passages that refer to Melchizedek—Genesis 14 and Psalm 110. First it analyzes the contents of the Targum of Gen 14:18–20 (and 1 Chr 1:24): the identification of Melchizedek with Shem, the offering of bread and wine, Melchizedek as king of El Elyon, and the specifics of vv. 19–20. The various recensions of the Palestinian Targum of Gen 14:18–20 contain ancient traditions that can best be explained within the ideological context of the 1st and early 2nd centuries. The article then situates the Targum of Ps 110:4 against the background of intertestamental literature and late rabbinism. Because it contains no ancient traditions, the Targum of Psalm 110 is of little interest to NT scholars.—S.B.M.

345. J.-M. ROSENSTIEHL, "Un commentaire du Psaume 133 à l'époque intertestamentaire," *RevHistPhilRel* 59 (3–4, '79) 559–565.

Two Coptic commentaries on Psalm 133 indicate that, in intertestamental Judaism, the images of oil and dew (or lamb) were interpreted so as to link the psalm to the Day of Atonement.—D.J.H.

346. P. SACCHI, "Il 'Libro dei Vigilanti' e l'apocalittica," *Henoch* 1 (1, '79) 42–98.

The status of studies in late Judaism, the emergent interest in apocalypticism, and the

problems and principal themes of apocalypticism are the initial topics treated in this article. The remainder focuses on the Book of Watchers (*1 Enoch* 6–36) as the oldest extant collection of apocalypses, discussing its structure, its general content, the evolution of its thought, its date, and its fortunes in history.—S.B.M.

347. D. R. SCHWARTZ, “The Tribes of *As. Mos.* 4:7–9,” *JournBibLit* 99 (2, '80) 217–223.

Assumption of Moses 4:7–9 presents a coherent and well-documented picture of Jewish history following Cyrus' proclamation. In response to Cyrus' decree, some Israelites returned to Jerusalem and restored the cult (v. 7). Among those who stayed in the Diaspora, the members of the tribes of Judah and Benjamin remained faithful (v. 8), but the other ten tribes sank into oblivion among their Gentile neighbors (v. 9).—D.J.H.

348. E. STAROBINSKI-SAFRAN, “Aspects de Jérusalem dans les écrits rabbiniques,” *RevThéol Phil* 30 (2, '80) 151–161.

The many references to Jerusalem in rabbinic literature can be divided into halakic and haggadic categories. The halakic texts treat laws relating to the city as a holy place and a place of pilgrimage. The haggadic passages include legends, ethical interpretations, and mystical and philosophical reflections. They concern both the historical Jerusalem and the ideal city of the messianic age.—D.J.H.

349. D. SUTER, “Fallen Angel, Fallen Priest: The Problem of Family Purity in *1 Enoch* 6–16,” *HebUnCollAnn* 50 ('79) 115–135.

The narrative of the appeal and sentencing of the fallen angels in *1 Enoch* 12–16 confirms the centrality of the angels to the myth in chaps. 6–11, and the concern for the purity of the angels in both sections, together with the treatment of the giants as *mamzērîm*, suggests that the myth is to be taken as a paradigm of the evils resulting from illegitimate marriages on the part of the priests. The connection between a polemic against the priesthood and the myth of the fallen angels also occurs in other literature of the period. The understanding of the origin of evil in *1 Enoch* 6–16 fits well into the history of Judaism in the 3rd century B.C.—D.J.H.

- 350r. W. C. VAN UNNIK, *Flavius Josephus als historischer Schriftsteller* [NTA 23, p. 372].

D. GOLDENBERG, “Josephus Flavius or Joseph ben Mattithiah,” *JewQuartRev* 70 (3, '80) 178–182.—From reading van Unnik's lectures, one would never know that Josephus Flavius was born Joseph ben Mattithiah and received an education in the ancestral tradition in Judea. The discussions of the formula “neither adding nor omitting anything” and of Josephus as a prophet would have been considerably enriched by attention to contemporaneous rabbinic material.—D.J.H.

351. M. YDIT, “An Obscure Mishnah and Haggadah Text,” *Journal of Reform Judaism* [New York] 27 (2, '80) 76–80.

Rabbi Eleazar ben Azariah's teaching in *m. Ber.* 1:5 about remembering the exodus in evening prayer is a “coded” story that reflects the rabbinic debate about celebrating the Passover festival of freedom after A.D. 70. Ben Zoma taught that the Passover should be celebrated in the form of the Seder, despite the destruction of the Temple and the absence of the paschal sacrifice. The sages added that even in messianic times it must be celebrated.—D.J.H.

Greco-Roman Backgrounds

352. H. D. BETZ, "Fragments from a Catabasis Ritual in a Greek Magical Papyrus," *HistRel* 19 (4, '80) 287–295.

The Greek magical papyrus Michigan inv. 7, which dates from the late 3rd or early 4th century A.D., assembles (1) spells from diverse origins for averting underworld demons and (2) liturgical formulas of initiation, by means of descent into an underground crypt, from the mysteries of the Idaean Dactyloi. The redactor combined them because they were related to the underworld goddess Hecate-Ereschigal and could serve to avert fear of punishment in the afterlife.—S.T.

353. J.-C. VILBERT, "Aux origines d'une condamnation: l'homosexualité dans la Rome antique et l'église des premiers siècles," *LumVie* 29 (147, '80) 15–28.

Ancient Rome was much less favorably disposed toward homosexuality than is generally supposed, and citizens were allowed to engage in homosexual practices only under specific conditions. The influences of Stoicism and Neoplatonism led to an even stricter sexual morality in the 2nd and 3rd centuries. The church took over these views and attached to them the condemnation of homosexuality expressed in Lev 20:13 and Rom 1:26–28 (see 1 Cor 6:9; 1 Tim 1:10).—D.J.H.

The Early Church

354. D. A. BERTRAND, "L'Évangile des Ebionites: Une Harmonie Évangélique antérieure au Diatessaron," *NTStud* 26 (4, '80) 548–563.

Gospel of the Ebionites was a Jewish-Christian Gospel written in the first half of the 2nd century A.D. or at least prior to Tatian's *Diatessaron* (A.D. 170–180). The article presents the Greek text, a biblical apparatus, a French translation, and a brief commentary for each of the seven fragments cited by Epiphanius. Several features indicate that *Gospel of the Ebionites* was composed as a Gospel harmony: the intention to supplant the other Gospels, the close imitation of the content of the Synoptic Gospels, and the methods of compilation.—D.J.H.

355. G. BISSOLI, "Rapporto fra Chiesa e Stato nella Prima Lettera di Clemente," *StudBibFranc LibAnn* 29 ('79) 145–174.

When a certain change on the institutional level threatened the existence of the Christian community both internally and in relation to the external society, Clement took this occasion to set forth the principles underlying the religious and the secular cultures. On the one hand, he stressed the distinctive character of the Christian community as rooted in the biblical tradition. On the other hand, he insisted that Christians should neither alienate themselves from the surrounding culture nor confront antagonistically the society of which they are a part.—J.J.C.

356. G. W. BUCHANAN, "Worship, Feasts and Ceremonies in the Early Jewish-Christian Church," *NTStud* 26 (3, '80) 279–297.

Jewish Christians readily interpreted the life, ministry, and sacrificial death of Jesus in agreement with accepted Jewish concepts. The fall of Jerusalem in A.D. 70 taught them to adjust their worship practices according to Jewish traditions that deemed the Temple unnecessary, but they continued to mourn for it and to hope for its restoration. Daily and weekly private

and congregational worship attempted to answer needs formerly met by the function of priests in the Temple. Baptism became more important than before and assumed more responsibility for cleansing from sins, but it did not make circumcision unnecessary. Scripture reading and exhortation were part of the congregational worship services. Some Jewish Christians observed the same calendar of feasts as the majority of Jews and also the Jewish Sabbath; nevertheless, they adhered to the Lord's Day, and perhaps some of them even concurred with Gentile Christians in their Christian modifications of the old agricultural calendar. Jewish Christians of the 2nd century were in closer agreement with the theology of the NT and Jews of their day than they would have been with Catholic Christians who lived a few centuries later.—D.J.H.

357. A. DE HALLEUX, "Les ministères dans la *Didachè*," *Irénikon* 53 (1, '80) 5–29.

Analysis of *Didache* 10:7; 11:1–2, 3–6, 7–12; 13:1–7; 15:1–2 reveals that nowhere do the titles of apostle, prophet, and teacher form a trilogy. The three titles can be reduced to the prophet, considered occasionally as the itinerant or missionary apostle (11:3–6), but essentially as one who prays (10:7; 15:1–2) and teaches (11:1–2, 7–12; 15:1–2). The other evidence invoked in support of an Antiochian trilogy of ministries should be examined with great caution.—D.J.H.

358. A. FAIVRE, "Le 'système normatif' dans la Lettre de Clément de Rome aux Corinthiens," *RevSciRel* 54 (2, '80) 129–152.

Among the principles or norms invoked by Clement of Rome in his efforts to restore peace and order to the divided community at Corinth, the following are especially prominent: the natural norm of good order and harmony, the OT Scriptures as an explicit norm and as a source of models or types, the Holy Spirit as inspirator of the Scriptures and as an active source of unity in the community's life, and the apostles as moral models and as historical foundations.—D.J.H.

359. J. J. GUNTHER, "The Meaning and Origin of the Name 'Judas Thomas,'" *Muséon* 93 (1–2, '80) 113–148.

The Encratites confused Judas Thaddaeus (the brother of Jesus and apostle of Syria) and Didymus Thomas (the alleged spiritual twin of the Lord and apostle of Parthia). The body of the article deals with the interpretation of "the twin" and the location of his work, the implicit identity of "Judas Thomas," the Abgar legend and episcopal succession, and traditions about Thaddaeus.—D.J.H.

360. R. MATHIESEN AND R. F. ALLEN, "An Early Church Slavonic Translation of the Martyrdom of St. Polycarp," *HarvTheolRev* 72 (1–2, '79) 161–163.

The Slavonic translation of *Martyrdom of Polycarp* exists in a Menologion from the Library of the Moscow Theological Academy and in the earliest (Leningrad) copy of Metropolitan Macarius' Great Menologia. This translation, which appears to have been made no later than the 10th century A.D., is at least as old as the oldest known Greek manuscript of *Martyrdom of Polycarp* and deserves serious consideration by the next editor of the Greek text.—D.J.H.

361. M. A. MOLINA, "La penitencia en el Pastor de Hermas," *Mayéutica* 6 (16, '80) 63–70.

After a general introduction to *Shepherd of Hermas*, the article focuses on those passages that concern penitence and the pardon of sins. Hermas sought to reaffirm the traditional teaching of the church, that sinners have the opportunity to do penance.—D.J.H.

362. A. M. RÍOS, "El Cristo de San Ignacio de Antioquía," *Mayéutica* 6 (16, '80) 79–85.

According to Ignatius, the center of life is Jesus Christ conceived as being in intimate relationship with the Father. Christ is the life of the Christian, the genuine and eternal life. The disciple should imitate Jesus even to the point of martyrdom.—D.J.H.

363r. R. WEIJENBORG, *Les lettres d'Ignace d'Antioche* [NTA 15, p. 249; § 16–1036r].

J. RIUS-CAMPS, *The Four Authentic Letters of Ignatius* [§ 24–1044r].

R. JOLY, *Le dossier d'Ignace d'Antioche* [NTA 24, pp. 208–209; § 24–1044r].

W. R. SCHOEDEL, "Are the Letters of Ignatius of Antioch Authentic?" *RelStudRev* 6 (3, '80) 196–201.—The theories of Weijenborg and Rius-Camps contribute to the impression that those who challenge the scholarly consensus regarding the authenticity of Ignatius' letters are apparently doomed to let their imaginations run wild. The great virtue of Joly's book is its concentration on the philological and historical data. Despite the usefulness of Joly's reopening of the Ignatian question, there is room for doubt about his conclusions. In the absence of clear anachronisms, the Ignatian letters of the middle recension should still be taken as authentic.—D.J.H.

364. R. WINLING, "Une façon de dire le salut: la formule 'Être avec Dieu - Être avec Jésus-Christ' dans les écrits de l'ère dite des Pères Apostoliques," *RevSciRel* 54 (2, '80) 109–128.

In the writings of the Apostolic Fathers and the NT Apocrypha, phrases expressing God's and/or Jesus' being with humanity are prominent. But formulas expressing humanity's being with God and/or Jesus are also used with reference to baptism as sharing in the death and resurrection of Christ, union with Christ by belonging to the body of Christ, moral teaching based on union with Christ, the eschatological events, and the eschatological blessings. The formula "being with God-being with Jesus Christ" is less common than in the NT, and the outlook is less christological. The letters of Ignatius and Polycarp, along with *Martyrdom of Polycarp*, represent an exception to this trend and are close to the Pastoral epistles in this matter.—D.J.H.

365. S. ZAÑARTU, "Aproximaciones a la Cristología de Ignacio de Antioquía," *TeolVida* 21 (2, '80) 115–127.

The Christ of Ignatius of Antioch is the only Son and revealer of the Father. Having died and risen for us, Christ is our life [see § 24–665]. He is the head of the body of the church and the cornerstone of the divine hierarchy. He is the Christ of the eucharistic worship and the basis and model of martyrdom.—D.J.H.

Gnosticism

366. F. GARCÍA BAZÁN, "Resurrección, persecución y martirio según los gnósticos," *RevistBíb* 42 (1, '80) 31–41.

Taking *Dialogue of the Savior* 139:20–140:15 as its starting point, the article discusses the gnostic concept of the resurrection, the idea of a resurrection prior to physical death, and the gnostic view of martyrdom.—S.B.M.

367. R. M. GRANT, "Place de Basilide dans la théologie chrétienne ancienne," *RevÉtudAug* 25 (3-4, '79) 201-216.

Of the conflicting sources for the teaching of Basilides, that of Irenaeus was neglected by Eusebius and Clement but may be the most authentic. It contains a list of six emanations, which cannot be explained from pagan traditions. A neglected fragment in Clement, *Stromata* 4.162.1 mentions two other figures, Justice and Peace, as part of a Basilidean ogdoad. Combining the two lists, we have an ogdoad in two parts: the Unengendered (the Father), *nous*, *logos*, *phronēsis*; and *dynamis*, *sophia*, *dikaiosynē*, *eirēnē*. The titles are all christological and are based on exegesis—Basilides was a renowned exegete—of such passages as 1 Corinthians 1, Jn 1, and Prov 3:19. Refutation of emanationist theology in Irenaeus and others took the form of appeal to a principle that ultimately goes back to the pre-Socratic Xenophanes, to the effect that God sees as a whole, knows as a whole, and hears as a whole. Origen developed a Middle Platonic view in which the titles represent attributes of Christ. The divergent account of Basilides in Hippolytus may have been the work of a disciple who sought to avoid assimilation to the Valentinian ogdoad system.—G.W.M.

368. T. ORLANDI AND G. MANTOVANI, "Studi copti n. 5," *VetChrist* 17 (1, '80) 131-152.

The first part of the fifth installment in this bulletin of Coptic studies [see § 24-1057] discusses some recent research on various pieces of Coptic literature, and the second part reports on the colloquium on gnosticism and the Hellenistic world held at Louvain in March 1980.—D.J.H.

369. J.-M. SEVRIN, "La rédaction de l'Exégèse de l'âme (Nag Hammadi II,6)," *Muséon* 92 (3-4, '79) 237-271.

A detailed literary analysis of the quotations and the narrative and paraenetic sections in *Exegesis on the Soul* yields the following conclusions about its redactional character: (1) The work is a coherent literary unity and not the result of successive reworkings; it is an exhortation to repentance based on a myth of the soul and biblical and Homeric quotations. (2) Neither the quotations nor the paraenesis is a secondary addition, but source criticism is not thereby ruled out. (3) The author composed the paraenesis himself, chose the quotations (probably from an anthology), and redacted a written myth into his narrative. The mythical source, however, cannot be reconstituted precisely. (4) It is legitimate to uncover certain aspects of the myth that underlie the use made of it by the author. (5) The myth is not really Christian, but since one cannot be certain it contained no Christian elements, it would be erroneous to conclude that the work is a christianizing of a pre-Christian gnostic myth.—G.W.M.

370. C. TRAUTMANN, "La citation du Psaume 85 (84), 11-12 et ses commentaires dans la Pistis Sophia," *RevHistPhilRel* 59 (3-4, '79) 551-557.

Pistis Sophia 60-63 comments five times on Ps 85(84):11-12. These interpretations revolve around the identification of the psychic Savior with his divine double. In its understanding of steadfast love, truth, righteousness, and peace as four aspects of the Savior, *Pistis Sophia* joins with Jewish traditions about the angels of Yahweh. These traditions are echoed in other gnostic texts.—D.J.H.

371. E. M. YAMAUCHI, "The Descent of Ishtar, the Fall of Sophia, and the Jewish Roots of Gnosticism," *TynBull* 29 ('78) 143-175.

Apart from the fact of the descent of Ishtar and of Sophia and their common designation as

prostitutes, there are no convincing correlations in the development of the two myths. The cosmological myth of the fall of Sophia reflects Jewish disillusionment after the failure of the Bar Kokhba revolt in the 2nd century A.D. The gnostics combined this Jewish cosmology with Hellenistic anthropology and Christian soteriology.—D.J.H.

Gnosticism, § 25–323.

NOTES ON JOURNALS

Ceased Publication

Revue d'Histoire de la Spiritualité (Paris) with vol. 53, nos. 3–4 [211–212] (1977).

Recently Inaugurated

Cristianesimo nella Storia (Istituto per le scienze religiose, via S. Vitale 114, 40125 Bologna, Italy) vol. 1, no. 1 (1980).

Grace Theological Journal (Box 373, Grace Theological Seminary, Winona Lake, IN 46590) vol. 1, no. 1 (1980).

Henoch (Istituto di Orientalistica, Università di Torino, via S. Ottavio 20, 10124 Turin, Italy) vol. 1, no. 1 (1979).

Horizons in Biblical Theology. An International Dialogue (Clifford E. Barbour Library, Pittsburgh Theological Seminary, 616 N. Highland Avenue, Pittsburgh, PA 15206) vol. 1 (1979).

Sémiotique et Bible (25 rue du Plat, 69288 Lyons, France) no. 1 (1975).

Word and World (Luther-Northwestern Seminaries, 2375 Como Avenue West, St. Paul, MN 55108) vol. 1, no. 1 (1980).

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

J. E. ADAMS, *The New Testament in Everyday English* (Grand Rapids: Baker, 1979, paper \$4.95) vi and 703 pp. ISBN: 0-8010-0132-3.

Adams, dean of the Institute of Pastoral Studies in Laverock, PA, and visiting professor of practical theology at Westminster Theological Seminary in Chestnut Hill, PA, tries to steer a middle course between wooden literalness and excessive freedom in translating the text of the NT. In rendering the NT into the everyday English speech of the North American public, he seeks both to bring out the important counseling nuances missed by other translators and to reflect the different literary styles of the NT authors. For example, Jn 1:1 is translated as follows: "At the beginning, the Word already existed, and the Word was with God and the Word was God." Gal 3:1 is rendered: "Galatians, you are stupid! Who has put a spell on you, you before whose eyes Jesus Christ was placarded as the crucified One?"

I. BALDERMANN, *Die Bibel - Buch des Lernens. Grundzüge biblischer Didaktik* (Göttingen: Vandenhoeck & Ruprecht, 1980, paper DM 34) 283 pp. Indexed. ISBN: 3-525-61210-9.

This volume tries to integrate the methods and results of historical-critical and linguistic exegesis into the processes of religious education. The eight chapters consider the elementary structures of biblical speech, basic biblical concepts, the peculiarities of biblical speech, simple forms of narration, arguments, authors, nodal points, and connections. Baldermann views the Bible as a book of learning rather than a textbook, and observes that one learns from the Bible by following its language and situating it in everyday experience.

J. BARR, *The scope and authority of the Bible*, Explorations in Theology 7 (London: SCM, 1980, paper £4.50) x and 150 pp. Bibliography. Indexed. ISBN: 334-01978-8.

The seven essays published in this volume are united by a common interest in the nature, authority, and use of the Bible. They concern story and history in biblical theology (1976), the relation between biblical study and theology (1978), the historical reading of Scripture and its relation to theological interpretation, the question of the Bible's authority, the problem of fundamentalism today, the Bible as a political document (1980), and the Bible as a document of believing communities (1980). A bibliography of Barr's major writings through 1979 is included. Barr is Regius professor of Hebrew at Oxford.

P. BONNARD, *Anamnesis. Recherches sur le Nouveau Testament*, Cahiers de la Revue de Théologie et de Philosophie 3 (Lausanne: Revue de Théologie et de Philosophie, 1980, paper 45 Sw. fr. or 100 F) xiv and 230 pp. Bibliography. Indexed.

The initial eight articles in this collection of Bonnard's writings concern anamnesis as the basic structure of Christian theology in the 1st century [§ 6-13], the normativeness of the NT and the exemplary character of the primitive church [§ 19-255], tradition in the NT [§ 5-323], Hellenism and Christianity in the 1st century, discernment of God's will in nascent Christianity, the Holy Spirit and the church according to the NT [§ 2-121], biblical perspectives on sin [§ 3-688], and creation and new creation according to the NT (1959). The four papers on the Synoptic Gospels treat the Sermon on the Mount (1953), the historical-critical approach to Lk 15 (1973), Matthew as educator of the Christian people (1970), and the composition and historical meaning of Mt 18 (1967). The five Pauline studies consider living and dying with Jesus Christ (1956), the term *nous* (1968), the church as the body of Christ [§ 3-632], the weakness and power of the Christian [§ 3-633], and the justice of God and history [§ 13-257]. The articles on the Johannine corpus deal with contemplation and Hellenistic mysticism (1976), the flesh, and 1 Jn (1977). The texts of three talks, a bibliography of Bonnard's writings, a personal tribute by S. Amsler, and a *tabula gratulatoria* are included.

M. C. BOYS, *Biblical Interpretation in Religious Education. A Study of the Kerygmatic Era* (Birmingham, AL: Religious Education Press, 1980, paper \$9.95) vi and 362 pp. Indexed. LCN: 80-10249. ISBN: 0-81935-022-5.

Boys, who teaches in the Institute of Religious Education and Pastoral Ministry at Boston College, analyzes the use of the idea of the Bible as salvation history in religious education. She identifies the roots of salvation history in biblical theology, traces its rapid rise in Roman Catholic religious education during the mid 1960s, and seeks to account for its equally rapid demise. The final chapter explores the present status of salvation history as a hermeneutical principle, the educational implications of the kerygmatic era, and religious education in relation to contemporary biblical scholarship. Boys concludes that the theological deficiencies inherent in the salvation-history hermeneutic could not sustain the significance given to it, nor could its educational basis support the pluralism emerging in religious education. There is a foreword by R. E. Brown of Union Theological Seminary in New York, who with D. E. Huebner of Columbia University directed the doctoral dissertation behind this book.

J. A. BROOKS AND C. L. WINBERY, *Syntax of New Testament Greek* (Washington, DC: University Press of America, 1978, paper \$8.50) vii and 178 pp. Bibliography. Indexed. LCN: 78-51150. ISBN: 0-8191-0473-6.

The authors define syntax as "that aspect of grammar which deals with the relationship and use of words and larger elements in a sentence." They aim at improving on other treatments of the syntax of NT Greek by (1) providing better descriptions of the various syntactical categories and (2) presenting more examples of each category of use, printing each example in Greek and in English translation, and italicizing the word or words involved. The material appears under three major headings: the substantive, the verb, and aspects of Greek sentences.

R. F. BUTLER, *The Meaning of agapao and phileo in the Greek New Testament* (Lawrence, KS: Coronado Press, 1977, \$5) 90 pp. Bibliography. ISBN: 0-87291-089-X.

This investigation of the idea that in the NT *agapaō* describes divine or spiritual love and *phileō* refers to affectionate love between friends, first reviews past scholarship and then examines the NT evidence with reference to 179 texts, the various categories into which the texts fall, parallel usages, adverbial modifiers, "hate" as an antonym, Jesus' use of Greek, and the NT writers' use of Greek. Finally, a comparison of the occurrences of *phileō* and *agapaō* leads the author to conclude that the two words have the same meaning and that both correspond exactly to the English word "love."

K. W. CLARK, *The Gentile Bias and Other Essays*, Supplements to Novum Testamentum 54 (Leiden: Brill, 1980, 76 gld.) xiv and 229 pp. Indexed. ISBN: 90-04-06127-4.

These sixteen previously published articles by Professor Clark concern the Gentile bias in Mt, worship in the Jerusalem Temple after A.D. 70, the Israel of God, the sins of Hermas, realized eschatology, the effect of recent textual criticism on NT studies, textual criticism and doctrine, the theological relevance of textual variation in current criticism of the Greek NT, today's problems with the critical text of the NT, the making of the 20th-century NT, the text of Jn in 3rd-century Egypt, the Erasmus notes on Codex 2, the posture of the ancient scribe, the meaning of *energeō* and *katargeō* in the NT, the meaning of *ara*, and the meaning of [*kata*]kyrieuein. The essays were selected by J. L. Sharpe, and a four-page foreword by H. Anderson is included.

H. L. DRUMWRIGHT, *An Introduction to New Testament Greek* (Nashville, TN: Broadman, 1980, \$9.95) 187 pp. ISBN: 0-8054-1368-5.

Intended primarily as a textbook for first-year seminary courses, this introduction to NT Greek contains twenty-eight chapters, in which explanations of grammatical points, vocabulary lists, and exercises are presented. The appendixes provide the rules of accent, principles of accent for enclitics, principal parts of some irregular verbs, and paradigms. Drumwright is professor of NT and dean of the school of theology at Southwestern Baptist Theological Seminary in Fort Worth, TX.

F. DUMORTIER ET AL., *A la découverte de la Bible. II: Un seul Jésus Christ - Une foule de témoins. Le Nouveau Testament* (Paris: Ouvrières, 1980, paper) 286 pp., 2 maps. Indexed. ISBN: 2-7082-2045-4.

Written by a team of biblical scholars who have worked with groups of working-class Catholics in France, this introduction to the NT contains three major parts: the origins of the Gospel tradition, the first communities before A.D. 70, and the time of the Gospel writings. The contributors are F. Dumortier, A. Gourmelen, R. Josse, D. Pizivin, P. de Surgy, J.-M. Labat, J. Landier, B. Raccosta, and R. Varro. The volume devoted to the OT in the series was subtitled *Chemins d'un peuple - Histoire d'un livre*.

Exegetisches Wörterbuch zum Neuen Testament II, Lieferung 1/2, ed. H. Balz and G. Schneider (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1980, paper DM 44) cols. 1-256. Bibliographies. Indexed. ISBN: 3-17-005579-8.

The nine fascicles comprising the first volume in this new exegetical dictionary of the NT were described in *NTA* 24, pp. 73, 181, and 292. These two fascicles inaugurate the second volume and contain the entries from *ex* to *zētēsis*. Most of the contributors teach at German universities and seminaries, though these fascicles also contain articles by G. Bouwman, W. Kirchschräger, J. Lambrecht, E. Larsson, S. Légasse, and S. Pedersen.

A. FOSSION, *Lire les Écritures. Théorie et pratique de la lecture structurale*, *Écritures* 2 (Brussels: Lumen Vitae, 1980, paper 360 Bel. fr. or \$13) 182 pp. Bibliography.

This introduction to the theory and practice of the structuralist interpretation of Scripture begins with reflections on reading the Bible in contemporary culture and in the church and then focuses on structuralist methodology: the basic tools, the binary model, the narrative transformation (functions and actants), the ternary model, and the transition from the binary model to the ternary model. Sample analyses of OT texts (Gen 11:1-9; 1 Kgs 3:16-27) and NT texts (Mk 5:1-20; 7:32-37; Jn 9:1-41; Mt 8:16-17; Jn 10:11-18) are provided. The final part of the book considers reading the Scriptures in catechesis.

R. B. GAFFIN (ED.), *Redemptive History and Biblical Interpretation. The Shorter Writings of Geerhardus Vos* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1980, \$17.50) xxiii and 559 pp., plate. Bibliography. ISBN: 0-87552-270-X.

Vos (1862-1949) was professor of biblical theology at Princeton Theological Seminary for thirty-nine years. The first part of this volume contains seven of his major biblical and theological studies: the idea of biblical theology as a science and as a theological discipline (1894), the eschatology of the NT (1915), the range of the Logos-title in Jn 1:1-18 (1913), Paul's eschatological concept of the Spirit (1912), the priesthood of Christ in Hebrews (1907), Hebrews as the epistle of *diathēkē* (1915-16), and the doctrine of the covenant in Reformed theology (1891). The seventeen shorter biblical studies concern the doctrinal features of the early prophecies of Isaiah (1897), Jeremiah's plaint and its answer (1928), the ministry of John the Baptist (1900), the kingdom of God (1900), Jesus' doctrine of the resurrection (1901), modern dislike of Jesus' messianic consciousness (1916), the ubiquity of the messiahship in the Gospels (1916), "true" and "truth" in the Johannine writings (1927), fulfillment of prophecy in the Gospels, the theology of Paul (1903), the Pauline concept of reconciliation (1901), the Pauline concept of redemption (1902), the sacrificial idea in Paul's atonement doctrine (1902), the alleged legalism in Paul's doctrine of justification (1903), *diathēkē* as "covenant" or "testament" (1914), the biblical importance of the doctrine of preterition (1900), and the second coming of Christ and the millennium (1916). Also included are two addresses, nine book reviews, a bibliography of Vos's writings [see § 21-2], and a fifteen-page introduction by the editor.

S. GARCÍA ET AL., *Iniciación a la lectura del Nuevo Testamento*, *Temas Biblicos* (Bilbao: Desclée de Brouwer, 1979, paper) 360 pp., 2 maps. ISBN: 84-330-0424-7.

Written by members of the team that prepared the Spanish edition of the *Bible de Jérusalem*, this introduction to the study of the NT begins with M. Villanueva's articles on Palestine in Jesus' time and the earliest Christian movement and J. L. Malillos's history of NT literature.

Then the NT writings are treated by S. García (Synoptic Gospels, Acts, Catholic epistles), A. M. Artola (Pauline writings), and P. Núñez (Johannine writings, Revelation). Also included are J. de Goitia's theological synthesis of the NT and S. García's practical guide for reading and studying the NT.

B. GERHARDSSON, "*Hör, Israel!*" *Om Jesus och den gamla bekännelsen* (Lund: Liber-Läromedel, 1979, paper 63 S. kr.) 224 pp. Bibliography. ISBN: 91-40-30239-3.

This volume presents in Swedish nine previously published articles on various aspects of NT exegesis: the parable of the four types of grainfield and its explanation [§ 12-158], the seven parables in Mt 13 [§ 15-504], spiritual sacrifice according to Mt 6:1-6, 16-21 [§ 17-907], "delivered and forsaken" and the understanding of the Matthean passion narrative [§ 13-148], God's Son as the Servant of God [§ 18-839], the hermeneutical program in Mt 22:37-40 [§ 20-781], monotheism and high Christology in Mt [§ 18-862], Acts 4:32 [§§ 15-908; 16-924], and 1 Corinthians 13 and Paul's rabbinic background [§ 19-666].

A. E. HARVEY, *The New English Bible. Companion to the New Testament* (New York: Oxford University Press—Cambridge University Press, 1980, paper \$15.95) viii and 850 pp., 25 text maps. Indexed. ISBN: 0-19-21322-9 (OUP), 0-521-5039-9 (CUP).

The paperback edition of a nontechnical commentary on all the NT books according to the text of the NEB. The first hardcover edition was described in *NTA* 15, pp. 113-114. It was reprinted in 1971 and 1973.

W. HAUBECK AND M. BACHMANN (EDS.), *Wort in der Zeit. Neutestamentliche Studien* (Leiden: Brill, 1980, 80 gld.) 293 pp. ISBN: 90-04-06179-7.

Seventeen articles prepared in honor of Professor K. H. Rengstorff on the occasion of his 75th birthday: M. Hengel on hymns and Christology, J. B. Orchard on the making of a synopsis of the Gospels, A. Fuchs on the overlappings of Mk and Q according to B. H. Streeter and E. P. Sanders and their real significance (Mk 1:1-8 parr.), P.-R. Berger on the cultural-historical background of the city on the mountain in Mt 5:14, D. Correns on Jonah and Solomon, W. Haubeck on the parable of the workers in the vineyard (Mt 20:1-15), H. E. Faber van der Meulen on the Jewish and Hellenistic background of Lk 1:31, M. Bachmann on John the Baptist as follower or precursor according to Luke, G. Braumann on "dead-living" and "lost-found" in Lk 15:24 and 15:32, E. Buck on the function of the pericope "Jesus before Herod" in Luke's passion narrative, H. Schreckenbergs on Josephus and the Lukan writings, V. C. Pfitzner on apostle and Spirit in Acts, J. R. Wilch on Jewish guilt with respect to Jesus' death and anti-Judaism in Acts, J. H. Elliott on the Petrine group in Rome (Peter, Silvanus, and Mark) according to 1 Peter and Acts, A. A. Foulas on the Luke-catena of Nicetas of Heracleia, N. Heutger on the Lukan stories about Samaritans from a religious-educational perspective, and H.-W. Kuhn on Rom 9:14-24 (a homily).

D. HOLLY, *A Complete Categorized Greek-English New Testament Vocabulary* (Grand Rapids: Baker, 1980, paper \$6.95) xii and 129 pp. ISBN: 0-8010-4224-0.

The reprint of a volume first published in 1978 and described in *NTA* 23, p. 217.

A. M. HUNTER, *The Fifth Evangelist* (London: SCM, 1980, paper £2.95) viii and 136 pp. ISBN: 334-00477-2.

The first part of this book begins with a personal invitation to think of Paul as the fifth Evangelist and then focuses on Paul as writer, liberator, pastor, theologian, churchman, friend, and saint. The second part includes essays on the new look in Johannine scholarship, the Lord's Supper, prayer, preaching, the church's hymns, faith, hope, and love. Hunter, professor emeritus of NT at Aberdeen, was formerly master of Christ's College, Aberdeen.

Introduction à la lecture matérialiste de la Bible, trans. M. F. Coisson (Geneva: World Student Christian Federation Europe, n.d., paper) 95 pp. Bibliography.

Seven essays on various aspects of the materialist reading of the Bible are presented in French: G. Casalis on Genesis 1-2, R. Zuurmond on hermeneutical difficulties, S. Rostagno on

the nature of the method, J. Ramos-Regidor on Christians and Marxism, F. Belo on the problem of a materialist Christianity, and M. Clévenot on materialist readings of the Bible and on Mk 6:34–44. G. Casalis has provided a four-page introduction.

H. KAHLEFELD (ED.), *Schriftauslegung dient dem Glauben* (Frankfurt/M.: Knecht, 1979, paper DM 12.80) 104 pp. ISBN: 3-7820-0421-3.

This volume contains four papers on aspects of the relation between modern biblical exegesis and Christian faith: J. Gnllka on the Gospels and the historical Jesus, H. Hegermann on the risen Lord, H. Fries on the teaching office of the church and exegetical work, and J. Strauss on biblical exposition as an ecumenical task. H. Kahlefeld's homily on Mt 13:1–23 is also included.

W. KIRCHSCHLÄGER, *Schriftverständnis leicht gemacht. Zur Vermittlung biblischen Grundwissens*, Gespräche zur Bibel, Einführungsband (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1980, paper DM 31.50 or öS 216 or 29.50 Sw. fr.) 198 pp. Bibliographies. Indexed. ISBN: 3-85396-042-1.

This general orientation to biblical studies consists of an introduction to understanding the Bible, surveys of the OT and NT writings, a description of the development and limitation of revelation, observations on the methods used in modern biblical interpretation, a treatment of Vatican II's Constitution on Divine Revelation, introductions to the history and theology of the OT and NT writings, and a brief chapter on the Qumran community. Outlines, illustrations, cross-references, exercises, and bibliographies are among the devices used in communicating basic information about Scripture study.

A. F. J. KLIJN, *An Introduction to the New Testament*, trans. M. van der Vathorst-Smit (rev. ed.; Leiden: Brill, 1980, paper 28 gld.) xiv and 237 pp. Bibliography. Indexed. ISBN: 90-04-06263-7.

This introduction to the NT, whose first English edition was described in *NTA* 12, p. 250, has been revised in accordance with the sixth Dutch edition of *De Wordingsgeschiedenis van het Nieuwe Testament* (1st ed., 1965). In the discussions of the individual NT writings, particular attention is paid to their theological perspectives and to their place and significance in the early church. Also included are general chapters on NT introductions, Paul and his letters, the collecting of Paul's letters, the NT canon, and the NT text, as well as six appendixes.

O. KNOCH, *Begegnung wird Zeugnis. Werden und Wesen des Neuen Testamentes*, Biblische Basis Bücher 6 (Stuttgart: Katholisches Bibelwerk, 1980, paper DM 26; Kevelaer: Butzon & Bercker) 260 pp. Bibliography. Indexed. ISBN: 3-460-27061-6 (KBW), 3-7666-9094-9 (B&B).

After tracing the development of the NT canon, this introduction to the NT treats the individual documents under three headings: the historical books (Mk, Mt, Lk, the Synoptic question, Jn, Acts), the epistolary literature (1 Thes, 2 Thes, Gal, 1 Cor, 2 Cor, Rom, Phil, Col, Phlm, Eph, Pastorals, Heb, Jas, 1 Pet, 2 Pet, Jude, 1 Jn, 2–3 Jn), and the prophetic book (Rev). Particular attention is paid to authorship, historical setting, authenticity, structure, purpose, and theological content. Knoch is professor of biblical introduction and proclamation at the University of Passau.

H. KÖSTER, *Einführung in das Neue Testament im Rahmen der Religionsgeschichte und Kulturgeschichte der hellenistischen und römischen Zeit*, de Gruyter Lehrbuch (Berlin—New York: de Gruyter, 1980, DM 78) xx and 801 pp., map. Bibliographies. Indexed. ISBN: 3-11-002452-7.

Rather than treating the date, authorship, integrity, and structure of the individual NT books as P. Vielhauer did in *Geschichte der urchristlichen Literatur* (1975), this volume considers the canonical and noncanonical writings of early Christianity with reference to their place in the Greco-Roman world. The first part treats the history, culture, and religion of the Hellenistic age under five headings: historical overview; society and economy; education, language, and literature; philosophy and religion; and the Judaism of the Hellenistic age. The second part concerns the origin and history of Christianity in the Roman empire. It contains sections on the Roman empire as the heir of Hellenism; the sources for the history of early Christianity; from John the Baptist to the primitive church; Paul; Palestine and Syria; Egypt; and Asia Minor,

Greece, and Rome. Köster is Morison professor of NT studies and Winn professor of ecclesiastical history at Harvard University in Cambridge, MA.

S. KUBO, *A Reader's Greek-English Lexicon of the New Testament and a beginner's guide for the translation of New Testament Greek*, Andrews University Monographs 4 (Grand Rapids: Zondervan, 1980, \$10.95; Berrien Springs, MI: Andrews University Press) x and 327 pp. ISBN: 0-310-26920-2.

A description of Kubo's lexicon of NT Greek appeared in *NTA* 16, pp. 232-233. This edition contains the 43-page beginner's guide for translating NT Greek that was first included in the third edition (1975). Kubo is dean of the School of Theology at Walla Walla College in Washington.

E. LAVERDIERE, *The New Testament in the Life of the Church. Evangelization, Prayer, Catechetics, Homiletics* (Notre Dame, IN: Ave Maria Press, 1980, paper \$4.95) 189 pp. Bibliographies. LCN: 80-67403. ISBN: 0-87793-213-1.

LaVerdiere, who teaches at the Chicago Theological Union, observes that the living, believing community of the church is the context par excellence for interpreting the Scriptures. Convinced that the traditional methods of interpretation for understanding are necessary but not fully adequate, he examines the methods of communicative interpretation that are best suited to evangelization, catechesis, homiletics, and prayer in four successive chapters. Each chapter treats the witness of the NT, ways in which the NT can be used in the church, and the relevant bibliographic material.

O. LEIRVIK AND A. HULBERT (EDS.), *The Bible and our Future* (Geneva: World Student Christian Federation Europe, 1980, paper) 92 pp.

This record of the 1979 Haugtun (Norway) theological conference contains the opening addresses by R. Ruether on the Bible and liberation and E. Richter on the Bible and our future, as well as papers by L. O. Gjessing on materialist Bible reading, U. Hoffmann on the oppressive language of the Bible, F. Hulbert on the Bible and women's liberation, and H. Moxnes on the Bible and the Middle East. Five group reports, three evaluations of the conference, and a list of participants conclude the volume.

X. LÉON-DUFOUR, *Dictionary of the New Testament*, trans. T. Prendergast (San Francisco: Harper & Row, 1980, \$19.95; Toronto: Fitzhenry & Whiteside) 458 pp., 4 maps. Indexed. LCN: 79-3004. ISBN: 0-06-062100-1.

The French original of this volume, entitled *Dictionnaire du Nouveau Testament*, was described in *NTA* 20, p. 353; the German translation was noticed in *NTA* 22, p. 205. This English version has been translated from the second (revised) edition of 1978. After a 56-page synthesis of sociohistorical and religious data, the volume presents articles on more than 1,000 words in the NT that require a historical-geographical, archaeological, literary, or theological explanation. Each article consists of the explanation and a list of NT occurrences. The entries appear according to English alphabetical order.

B. M. METZGER, *New Testament Studies. Philological, Versional, and Patristic*, New Testament Tools and Studies 10 (Leiden: Brill, 1980, 68 gld.) x and 234 pp. Bibliographies. Indexed. ISBN: 90-04-06163-0.

The thirteen previously published articles contained in this volume concern literary forgeries and canonical pseudepigrapha [§ 16-766], names for the nameless in the NT (1970), ancient astrological geography and Acts 2:9-11 (1970), the punctuation of Rom 9:5 (1973), the Nazareth inscription (1975), an early Coptic manuscript of Mt (1976), the text of Mt 1:16 (1972), a comparison of the Palestinian Syriac lectionary and the Greek Gospel lectionary (1969), the ending of Mk in Ethiopic manuscripts (1972), the problematic Thracian version of the Gospels (1977), patristic evidence and the textual criticism of the Church Fathers [§ 17-425], the practice of textual criticism among the Church Fathers (1975), and Jerome's explicit references

to variant readings in manuscripts of the NT (1979). The appendix treats *Lexikon der christlichen Ikonographie* (1968–74).

D. MOLLAT, *Exégèse spirituelle. Tome I: La Parole et l'Esprit; Tome II: La Vie et la Gloire, Épiphanie* (Paris: Cerf, 1980, paper) 219 pp.; 184 pp. Bibliography. ISBN: 2-204-01485-0; 2-204-01492-3.

After B. Mollat's 65-page biography of his late uncle, the first volume presents five of D. Mollat's articles on the Holy Spirit in the NT: Christ as source of the Spirit (1972), the experience of the Holy Spirit (1973), the Holy Spirit as master of Christian prayer (1975), the gifts, charisms, and fruits of the Spirit (1976), and the Spirit's place in Christian life. Then there are papers on the word of God and human wisdom, the word of God as the power of salvation, and prayer according to the NT (1975). Lists of Mollat's publications and of the doctoral dissertations directed by him at the Gregorian University between 1959 and 1975 are also included. The second volume contains articles, conferences, and homilies arranged under three major headings: life (four items), glory (three), and Ignatian spirituality (three).

W. NEIL, *The Message of the Bible* (San Francisco: Harper & Row, 1980, paper \$3.95) 208 pp. LCN: 79-3602. ISBN: 0-06-066092-9.

After remarks on the meaning that the Bible has for us today, this concise introduction to the OT and NT first discusses the OT: its view of God and humanity, the legacy of the prophets, the legacy of history, the message of Job, and the value and limitations of the OT. Then each of the Gospels is treated under the rubric of "the heart of the NT." The final section ("Bible, Church and World") contains chapters on the new Israel, the world church, reinterpretation, and the Bible in the 20th century. Neil was head of the department of biblical studies at the University of Aberdeen and taught biblical studies at Nottingham University.

R. R. NICOLE AND J. R. MICHAELS (EDS.), *Inerrancy and Common Sense* (Grand Rapids: Baker, 1980, paper \$5.95) 203 pp. ISBN: 0-8010-6733-2.

Eight articles on various aspects of the doctrine of biblical inerrancy: R. Lovelace on historical perspectives, J. R. Michaels on inerrancy or verbal inspiration as an evangelical dilemma, R. R. Nicole on the nature of inerrancy, D. Stuart on inerrancy and textual criticism, R. C. Sproul on biblical interpretation and the analogy of faith, J. J. Davis on Genesis and the antiquity of humanity with reference to inerrancy, G. D. Fee on the hermeneutics of the NT Epistles, and J. I. Packer on preaching as biblical interpretation. All the contributors share the conviction that a high view of Scripture is fully compatible with the sound pursuit of scholarship, and that the confession that the Bible is free from error is not necessarily a confining or restricting one. They are members of the faculty of Gordon-Conwell Theological Seminary in South Hamilton, MA, either full-time or in a limited but regular involvement.

F. PERRENCHIO, *Bibbia e Comunità di Base in Italia. Analisi valutativa di un'esperienza ecclesiale*, Biblioteca di Scienze Religiose 32 (Rome: Libreria Ateneo Salesiano, 1980, paper 8,000 L) 232 pp. Bibliography. ISBN: 88-213-0014-5.

This analysis of how the so-called basic Christian communities in Italy approach the Bible consists of (1) a historical and phenomenological description of the communities, (2) an examination of the reading of Scripture in such groups, with specific reference to Exodus and Acts, and (3) an evaluation made with reference to the magisterium, Vatican II, and the Bible itself, and the concepts of faith, the church, and the Bible prevalent in such communities. The book is available from the publisher at Piazza Ateneo Salesiano 1, 00139 Rome.

H. G. REVENTLOW, *Bibelautorität und Geist der Moderne. Die Bedeutung des Bibelverständnisses für die geistesgeschichtliche und politische Entwicklung in England von der Reformation bis zur Aufklärung*, Forschungen zur Kirchen- und Dogmengeschichte 30 (Göttingen: Vandenhoeck & Ruprecht, 1980, DM 148) 716 pp. Indexed. ISBN: 3-525-55135-5.

This investigation of the beginnings of biblical criticism in England first singles out as preparatory developments the centuries prior to the Reformation, Erasmus, the "left wing" of the Reformation, and Martin Bucer. The part devoted to the crisis of biblical authority in

England treats the time of the Puritans, Herbert of Cherbury, Thomas Hobbes, and the Latitudinarians. The high point of biblical criticism in English Deism is discussed with reference to the Deistic debate, the forms of apologetic, the flowering of Deism, and the late phase. Particular attention is paid to the interpretation of the OT.

V. SAXER (ED.), *Ecclesia orans. Mélanges patristiques offerts au Père Adalbert G. Hamman OFM à l'occasion de ses quarante ans d'enseignement* (Rome: Institutum Patristicum "Augustinianum," 1980, paper 15,000 L) 419 pp., plate. Bibliography. Indexed.

These twenty-six articles prepared in honor of A. G. Hamman are published in *Augustinianum* 20 (1-2, '80). The ones most relevant to the NT field are by J. R. Armogathe on *stenagmoi alalētoi* in Rom 8:26 [§ 25-180], R. M. Grant on war (just, holy, unjust) in Hellenistic and early Christian thought [§ 25-289], and B. Reicke on the inauguration of Catholic martyrdom according to Revelation [§ 25-231]. The other contributors are P. F. Beatrice, A. Benoit, J.-P. Bouhot, Y. Congar, H. Crouzel, I. H. Dalmais, E. Dekkers, M. C. Díaz y Díaz, J. Fontaine, J. Grosdidier de Matons, V. Grossi, J. Irmscher, F. Manns, M. G. Mara, C. Munier, A. Olivar, W. Rordorf, J. M. Sauget, H. Savon, V. Saxer, M. Simonetti, P. Siniscalco, and C. Vogel. A photograph of the honoree, a bibliography of his writings, and a four-page foreword are also included.

H. SCHLIER, *Der Geist und die Kirche. Exegetische Aufsätze und Vorträge IV*, ed. V. Kubina and K. Lehmann (Freiburg—Basel—Vienna: Herder, 1980, DM 48) x and 310 pp. Bibliography. ISBN: 3-451-18853-8.

The initial twelve articles in this collection of the late Professor Schlier's essays concern preaching and language (1965), the question "who is Jesus?" (1974), death and resurrection, the christological creedal formula of the Roman church in Rom 1:3-4 (1972), "gospel" in Romans (1973), the Christology of Hebrews, death in early Christian thought, peace according to Paul [§ 18-193], baptism, the Holy Spirit in the NT [§ 18-308], the Holy Spirit as interpreter in Jn [§ 18-151], and the principle of church unity in the NT [§ 18-280]. The other seven items are presented under the heading "way stations": Martin Heidegger (1977), the church as a boat in Mt 8:23-27 (1935), the responsibility of theological students for the church (1936), the responsibility of the church for theological education (1935), the image of humanity in the NT (1942), Erik Peterson (1960), and the journey to Catholicism (1955). The volume also contains an introduction by J. Ratzinger and a bibliography of Schlier's writings (compiled by W. Löser, with A. Raffelt).

Servidor de la palabra. Miscelanea biblica en honor del P. Alberto Colunga O. P. (Salamanca: Editorial San Esteban, 1979, paper) 494 pp., plate. ISBN: 84-85045-44-0.

The material in this volume, which commemorates the 100th anniversary of A. Colunga's birth, appeared in *Ciencia Tomista* 348-349 (1979). After a bibliography of Colunga's writings, the volume presents articles on his life and achievements by R. Hernández and B. Celada. Of the eleven articles on various biblical issues, those most pertinent to the NT field are by L. Díez Merino on *Megillat Antiochus* as a historical source for the Maccabean period, J. L. Espinel on Paul and Hellenism, F. Fernández Ramos on the Johannine community, S. Muñoz Iglesias on charisms and community in the NT, G. Pérez on Lk as the Gospel of radical demands, J. Salguero on Mary as the handmaid of the Lord, L. Turrado on human redemption through Christ in its penal aspect, and M. de Tuya on Jn 19:25-27. The other contributors are B. Couroyer, M. García Cordero, and R. Tournay. A photograph of Colunga is included.

D. STUART, *Old Testament Exegesis. A Primer for Students and Pastors* (Philadelphia: Westminster, 1980, paper \$7.95) 143 pp. Bibliographies. LCN: 80-15114. ISBN: 0-664-24320-7.

Stuart, associate professor of OT at Gordon-Conwell Theological Seminary in South Hamilton, MA, seeks to provide a step-by-step guide to biblical exegesis that is nontechnical without being simplistic, that explains the procedures and goals of exegesis, and that serves as a handbook for students and pastors. The first chapter presents a format for term papers and other exegetical projects, and the second chapter gives a condensed version of the longer format with special attention to sermon preparation. The third chapter discusses the various exegetical aids and resources, particularly bibliographical, and how to use them.

Supplément au Dictionnaire de la Bible, ed. H. Cazelles and A. Feuillet, Fascicule 48: *Psaumes—Psychanalyse et Bible* (Paris: Letouzey & Ané, 1973, paper) cols. 1–256. Bibliographies.

This fascicle continues the “p” entries [see *NTA* 18, p. 103]. It contains articles on the literary forms and genres of the Psalms (E. Lipiński), the Psalter (É. Beaucamp, I. Saint-Arnaud), *Psalms of Solomon* (M. Delcor), and pseudonymity (J.-É. Ménard). It also includes the initial five columns of A. Vergote’s article on psychoanalysis and biblical interpretation [see *NTA* 23, p. 90].

A. C. THISELTON, *The Two Horizons. New Testament Hermeneutics and Philosophical Description with Special Reference to Heidegger, Bultmann, Gadamer, and Wittgenstein* (Grand Rapids: Eerdmans, 1980, \$22.50) xx and 484 pp. Bibliography. Indexed. LCN: 79–14387. ISBN: 0–8028–3520–1.

The revision of a doctoral dissertation submitted to the University of Sheffield, this study aims at showing how the use of philosophical description serves NT interpreters by defining the nature of the hermeneutical task, providing conceptual tools for interpreting parts of the text, and detecting presuppositions and enlarging critical capacities. After handling introductory questions, the book discusses broader issues in NT hermeneutics (historical distance, theology, language) and then examines the hermeneutical insights of M. Heidegger, R. Bultmann, H.-G. Gadamer, and L. Wittgenstein. Thiselton, senior lecturer in biblical studies at the University of Sheffield, argues that the horizon of the text and the horizon of the interpreter must be both respected and allowed to speak.

N. TURNER, *Christian Words* (Edinburgh: T. & T. Clark, 1980, £13) xvii and 513 pp. Indexed. ISBN: 0–567–09301–8.

By “Christian words,” Turner has in mind Greek terms that the first believers devised for themselves or that acquired a new meaning from use in a Christian context. Approximately 400 Greek words are studied, and the articles are arranged in English alphabetical order. Turner, who is also the author of *A Grammar of New Testament Greek. Vol. IV: Style* (1976), observes that both the new words and the rechristened words fall around certain themes: gospel, salvation, the Jewish mystery, and life within the fellowship of the Christian church. He maintains that the early Christians had their own form of speech, which was as “sacred” in vocabulary as it was in syntax and style.

W. S. VORSTER (ED.), *Scripture and the Use of Scripture*, *Miscellanea Congregalia* 9 (Pretoria: University of South Africa, 1979, paper) x and 162 pp. ISBN: 0–86981–147–9.

The six major papers prepared for the second symposium of the Institute for Theological Research held at the University of South Africa in Pretoria in September 1978 are accompanied by responses: J. A. Loader on the use of the Bible in conventional South African theology (response by J. J. Burden), E. K. Mosothoane on the use of Scripture in black theology (response by T. D. Verryen), F. E. Deist on the Bible as the word of God (response by A. König), B. Engelbrecht on the inspiration and authority of Scripture (response by C. Villa-Vicencio), B. C. Lategan on the historian and the believer (response by E. van Niekerk), and J. Suggit on principles of scriptural exposition (response by A. B. du Toit). The editor has furnished a two-page preface.

R. C. WALTON (ED.), *A Basic Introduction to the New Testament* (London: SCM, 1980, paper £3.50) 237 pp. Illustrated. Bibliography. Indexed. ISBN: 334–00073–4.

First published as parts I and IV of *A Source Book of the Bible for Teachers* (1970), this volume contains discussions on the nature of the Bible (R. C. Walton), biblical scholars and their tools (J. Bowden), Jewish religious life in the 1st century A.D. (J. Bowden), Rome and the Middle East (M. J. Thorpe), accepted ideas in 1st-century Palestine (M. Thrall), the writing of the first three Gospels (C. F. Evans and D. E. Nineham), the miracles (J. Bowden), the ministry of Jesus (A. T. Dale), the message of Jesus (R. C. Walton), Paul and his world (C. H. Dodd), the thought of Paul (C. H. Dodd), the Gospel according to John (C. F. Evans), and the early church (J. Bowden).

H. WEDER-ALTHERR, *Taschen-Tutor Neues Testament* (Göttingen: Vandenhoeck & Ruprecht, 1980, paper DM 36) 215 pp. Bibliographies. ISBN: 3-525-52163-4.

This publication seeks to mediate to theological students, religious educators, and other readers the most important facts and problems in NT study. The information is divided into nine sections: the historical setting and milieu of the NT, Jesus of Nazareth, the early church, Paul, the Synoptic Gospels and Acts, the Johannine literature, the other writings of the NT, the history of the early church, and other issues (literary genres, text, canon, hermeneutical problems). The various kinds of material within the sections are indicated by the different colors of the cards that constitute the publication. Weder-Altherr is the author of *Die Gleichnisse Jesu als Metaphern* (1978).

P. R. WELLS, *James Barr and the Bible. Critique of a New Liberalism* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1980, paper \$12) viii and 406 pp. Bibliography. ISBN: 0-87552-546-6.

Wells, who teaches systematic theology at the Faculté Libre de Théologie Réformée in Aix-en-Provence, France, situates Barr's work in the context of the erosion of the authority of Scripture as defined in the Barthian and biblical-theology movements. He then considers the problematic analogy between the person of Christ and the nature of Scripture, Barr's criticisms of various methods of biblical interpretation, the present status of the Bible, Barr's "rational" view of the status of the Bible, and some basic issues in Barr's work. Wells concludes that Barr does not provide a solution to the problem posed by the divine-human duality in Scripture, and that his theological constructions widen the split.

GOSPELS—ACTS

W. M. ALEXANDER, *Demonic Possession in the New Testament. Its Historical, Medical, and Theological Aspects* (Grand Rapids: Baker, 1980, paper \$6.95) xii and 291 pp. Indexed. ISBN: 0-8010-0147-1.

Reprinted from the 1902 edition, this volume argues that the demonic possession described in the NT was a unique historical phenomenon representing a countermovement among the powers of darkness against the establishment of God's kingdom on earth. The major topics are historic demonology, medical aspects of demonic possession, the Beelzebul controversy, the difficulties of the Gerasene affair, and the alleged continuance of genuine demonic possession. Eighteen appendixes are included. Alexander singles out two characteristics of genuine demonic possession: insanity or idiocy (natural element), and the confession of Jesus as Messiah (supernatural element).

Y. ALMEIDA, *L'opérativité sémantique des récits-paraboles. Sémiotique narrative et textuelle. Herméneutique du discours religieux*, Bibliothèque des cahiers de l'Institut de Linguistique de Louvain 13 (Paris: Cerf, 1978, paper 1,000 Bel. fr.; Louvain: Éditions Peeters) xiv and 486 pp. Bibliography. ISBN: 2-8017-0100-9.

Prepared as a doctoral dissertation under the direction of J. Ladrière and accepted by the Catholic University of Louvain, this investigation of narrative parables in the Gospels first discusses theoretical issues: significance and sign, and literary semiotics and its application to the analysis of narrative. The second part is devoted to the semiotic analysis of narrative parables in Mk: the murderous vineyard workers (12:1-12), the sower (4:1-36), and the place of the narrative parables in the principal narrative of the Gospel. The third part considers the narrative parables with reference to the hermeneutics of religious discourse.

H. BURKHARDT, *Wie geschichtlich sind die Evangelien?*, Theologie und Dienst 16 (Giessen—Basel: Brunnen, 1979, paper DM 5.80) 39 pp. ISBN: 3-7655-5118-X.

After reviewing the cultural, historical-philological, and theological roots of doubt about the historicity of the Gospels, this booklet argues against such skepticism by calling attention to the faithful transmission of traditions in the NT world and to the NT evidence that the early

Christian traditions about Jesus are trustworthy. The final section explains why Christian faith depends on the “whole Jesus.” Burkhardt is also the author of *Die biblische Lehre von der Bekehrung* (1978).

W. R. COOK, *The Theology of John* (Chicago: Moody, 1979, \$8.95) 284 pp. Bibliography. Indexed. LCN: 79-10261. ISBN: 0-8024-8629-0.

This presentation of the doctrinal content of the Johannine corpus begins with observations on studying Johannine thought and on the implicit and explicit theological prolegomena. Then a section devoted to soteriology treats sin, the Savior, the Holy Spirit, and the work of salvation. Part three considers the theology, hamartiology, and ecclesiology of the Christian life. The fourth part, concerning eschatology, discusses the future of the church, Israel, the nations, individuals and spirit-beings. Cook is academic vice-president and dean of faculty, as well as professor of biblical theology, at Western Conservative Baptist Seminary in Portland, OR.

K. M. FISCHER, *Das Ostergeschehen* (2nd ed.; Göttingen: Vandenhoeck & Ruprecht, 1980, paper DM 19.80) 124 pp. Bibliography. Indexed. ISBN: 3-525-53567-8.

After observations on the possibility and limits of the historical quest for the Easter event, Fischer discusses the event's sources and explores its nature. Then a historical analysis of the Easter traditions is carried out under the following headings: Galilee or Jerusalem, the empty tomb, the burial of Jesus, the third day, the character of the Easter appearances, the resurrection as an interpretation of the Easter event, exaltation from the cross as a further interpretation, and preaching the Easter message. Homilies on Mk 16:1-8; Acts 3:1-21; and 1 Cor 15:20-28 are included. Fischer is coauthor (with H.-M. Schenke) of *Einleitung in die Schriften des Neuen Testaments* (1978-79).

R. T. FRANCE AND D. WENHAM (EDS.), *Gospel Perspectives. Studies of History and Tradition in the Four Gospels. Vol. 1* (Sheffield, UK: JSOT Press, 1980) 263 pp. ISBN: 0-905774-21-3.

Nine papers prepared for the 1979 meeting of the Gospels Research Project of the Tyndale House at Cambridge, UK: F. F. Bruce on the trial of Jesus in the Fourth Gospel, B. Chilton on targumic transmission and dominical tradition, W. L. Craig on the bodily resurrection of Jesus, P. H. Davids on the Gospels and Jewish tradition, R. T. France on Mark and the teaching of Jesus, S. H. T. Page on the authenticity of the ransom logion (Mk 10:45b), P. B. Payne on the authenticity of the parable of the sower and its interpretation, R. Riesner on Jewish elementary education and the Gospel tradition, and R. H. Stein on the “criteria” for authenticity.

V. FUSCO, *Parola e regno. La sezione delle parabole (Mc. 4, 1-34) nella prospettiva marciana*, Aloisiana 13 (Brescia: Morcelliana, 1980, paper 15,000 L) xii and 421 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of I. de la Potterie and K. Stock and accepted by the Pontifical Biblical Institute in 1979, this study of Mk 4:1-34 first examines the problems raised by the narrative situation and the content of the passage, and then focuses on the references to Jesus' use of parables (vv. 1-2, 3a, 9, 10, 13, 33-34) and their relation to the economy of salvation. The third part studies what is said about God's plan in vv. 11-12 (“the gift and the judgment”) and vv. 21-25 (“toward the future”), and the final part considers the three parables: the sower (vv. 3b-8, 14-20), the farmer who waits (vv. 26-29), and the mustard seed (vv. 30-32). The volume concludes with synchronic, diachronic, and methodological observations on the passage.

G. GEIGER, *Kirche entsteht. Ein Arbeitsheft zum ersten Teil der Apostelgeschichte*, Gespräche zur Bibel 10 (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1980, paper DM 7.20; öS 48; 6.30 Sw. fr.) 48 pp. Bibliography. ISBN: 3-85396-041-3.

In his five-page introduction, Geiger discusses Acts as a necessary development in the NT and Luke as a theologian and author. The body of the booklet treats nine passages (Acts 1:1-12; 1:15-26; 2:1-41; 2:42-47; 3:1-10; 5:1-11; 6:1-7; 8:26-39; 10:1-11:18). In each case there is an introduction, the German text, explanatory notes, theological observations, and various suggestions for using the text in educational and liturgical settings.

J. GILLES, *Les "frères et soeurs" de Jésus. Pour une lecture fidèle des Évangiles*, Questions religieuses (Paris: Aubier, 1979, paper) 128 pp. ISBN: 2-7007-0143-7.

After examining the meanings of 'āḥ in Hebrew and *adelphos* in Greek, this study discusses Jesus as the "only" son of Mary, the significance of Mt 1:25, the words *adelphos* and *adelphē* in the Gospels, the terms for cousin, the adjective "firstborn" as applied to Jesus, the expression "only child" as a human title, and the spiritual dimension of Jesus as the only son. Gilles concludes that the NT offers no justification for claiming that Jesus was the only son of Mary.

R. GLÖCKNER, *Biblischer Glaube ohne Wunder?*, Sammlung Horizonte, Neue Folge 15 (Einsiedeln: Johannes, 1979, paper) 132 pp. ISBN: 3-265-10211-4.

Glöckner, the author of *Die Verkündigung des Heils beim Evangelisten Lukas* (1976), seeks to provide better access to the language and interpretation of Jesus' miracles in the NT. The five chapters consider the interpretation of the NT miracle stories and cultural presuppositions and limitations, the significance and presentation of Jesus' miracles in the Gospels, the NT miracle stories in the religious environment of antiquity, the miracles of Jesus and human faith, and the signs of salvation in history (Mt 3:13-17; Mk 8:27-38; 6:32-44; Lk 13:10-17).

P. HINNEBUSCH, *Jesus, The New Elijah* (Ann Arbor, MI: Servant Books, 1978, paper \$2.95) viii and 136 pp. Bibliography. Indexed. ISBN: 0-89283-062-X.

Under the guidance of Luke, Hinnebusch examines the story of the old Elijah in order to discover what the Spirit and power of Jesus as the new Elijah are, and what it means for us to go before the Lord Jesus in his Spirit and power. Designed to be more homiletical than exegetical, the book endeavors to bring out the meaning of the Scriptures for the present day. In light of the Elijah typology in Lk, Jesus appears as our precursor into heaven, taken up to God as Elijah was, clothing us with his own Spirit and power, and sending us forth on his own mission.

A. M. HUNTER, *Christ and the Kingdom* (Edinburgh: St. Andrew Press, 1980, paper £1.95) xii and 110 pp. ISBN: 0-7152-0426-2.

After a prologue on Christ as the center of history, Hunter treats the kingdom of the Father, the way of the kingdom, the parables of the kingdom, the kingdom and the cross, the resurrection, the kingdom come with power, the last things, and the person of Christ. The general theme of the book is that, in the NT, the kingdom is primarily "God's seed, not man's deed."

P. JULLIEN DE POMEROL, *Quand un évangile nous est conté. Analyse morphologique du récit de Matthieu*, Collection "écritures" 3 (Brussels: Lumen Vitae, 1980, paper 420 Bel. fr. or \$15) 240 pp., 5 figs., folding chart.

Presented as a doctoral dissertation to the University of Paris-Sorbonne in 1979, this study analyzes Mt as a narrative conforming to the internal organization of the folktales (*contes merveilleux*) discussed by V. Propp in his *Morphologie du conte* (1929). The syntagmatic part of the analysis divides the Gospel into fourteen sequences. At the beginning of the commentary on each sequence a diagram is provided, and then part of the text is presented in a literal French translation in order to illustrate the functions of the sequence and facilitate reference to the master table included as a folding chart inside the back cover. The second part verifies the syntagmatic investigation by means of a brief examination of the paradigmatic axis. The author concludes that Mt conforms to Propp's schema in form but not in content.

W. KIRCHSCHLÄGER, *Die Evangelien vorgestellt*, Reihe b 4 (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1980, paper DM 6 or öS 42 or 5.70 Sw. fr.) 48 pp. Bibliography. ISBN: 3-85396-040-5.

This booklet introduces its readers to the most essential information about the Gospels by sketching the stages in the development of the Gospel tradition, discussing each of the four Gospels (origin, structure, theology), and providing quotations regarding the origin of the Gospels from ancient and modern sources.

J. KREMER (ED.), *Les Actes des Apôtres. Traditions, rédaction, théologie*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 48 (Gembloux: Duculot, 1979, paper 1,600 Bel. fr.; Louvain: Leuven University Press) 590 pp. Indexed. ISBN: 2-8011-0229-6.

Thirty papers on Acts prepared for the 1977 Louvain Biblical Conference: J. Kremer on problems in present-day research with reference to Acts 17:10–13, C. Martini on the textual tradition and the tendencies of the ancient church, W. C. van Unnik on the rules of Hellenistic historiography, M. Rese on the function of the OT quotations and allusions in the speeches, G. D. Kilpatrick on quotations, E. Grässer on parousia expectation, F. Hahn on the problem of old christological traditions with reference to Acts 3:19–21, J. Schmitt on Easter kerygma and Scripture reading (Acts 13:23–37), F. Neiryneck on the miracle stories, G. Schneider on Stephen in relation to the Hellenists and Samaria, M. Sabbe on the Son-of-Man saying in Acts 7:56, C. K. Barrett on light on the Holy Spirit from Simon Magus (Acts 8:4–25), J. Jervell on Paul in Acts, J. Lambrecht on Paul's farewell address at Miletus (Acts 20:17–38), F. Bovon on the Holy Spirit in relation to the church and human relations according to Acts 20:36–21:16, J. Dupont on the conclusion of Acts and its place in Luke's work as a whole, J. Coppens on the imposition of hands, E. Bammel on the text of Acts 15, M. Wilcox on Luke and the Bezan text, E. Plümacher on Acts as a historical monograph, M. Dumais on the form of the language in Acts 13:16–41, S. J. Noorda on scene and summary in Acts 4:32–5:16, R. McL. Wilson on Simon and gnostic origins, E. Nellessen on the elders in the Lycaonian and Pisidian churches (Acts 14:23), C. J. A. Hickling on the portrait of Paul in Acts 26, R. H. Fuller on whether Paul was baptized, W. Kirchschläger on healing from fever in Acts 28 and Lk 4, P. G. Müller on the Jewish decision against Jesus, J. Pathrapankal on Christianity as a way, and B. Dehandschutter on the persecution of Christians.

J. LANDIER, F. PÉCRIAUX, AND D. PIZIVIN, *Avec Marc. Pour accompagner une lecture de l'Évangile de Marc* (Paris: Ouvrières, 1980, paper) 207 pp. Bibliography. ISBN: 2-7082-2066-7.

This guide to Mk first offers twelve pages of general information about Palestine, the political context, hope for the future, the composition of Mk, and its structure. Then the Gospel is divided into twenty-nine parts, and for each part the volume presents the TOB translation, an explanatory note about some feature in the passage, a commentary, and applications for the present day. The first half of the Gospel (1:1–8:30) is said to focus on Jesus as the response to human waiting, and the second half (8:31–16:20) to concern the oblique way in which Jesus responded to this waiting.

R. LAUFEN, *Die Doppelüberlieferungen der Logienquelle und des Markusevangeliums*, Bonner Biblische Beiträge 54 (Königstein/Taunus—Bonn: Hanstein, 1980, DM 136) 614 pp. Bibliography. ISBN: 3-7756-1065-0.

Prepared as a doctoral dissertation under the direction of H. Zimmermann and accepted by the Catholic theological faculty at Bonn in 1977, this examination of traditions shared by Mk and Q aims at clarifying the process of their transmission and redaction and relating them to the historical Jesus. The passages analyzed are John the Baptist's proclamation of the Messiah (Mk 1:7–8; Mt 3:11/Lk 3:16), the Beelzebul controversy (Mk 3:22–26; Mt 12:24–26/Lk 11:15–18), the revelation of what was hidden (Mk 4:22/Lk 8:17; Mt 10:26/Lk 12:2), the parable of the mustard seed (Mk 4:30–32; Mt 13:31–32/Lk 13:18–19), the missionary discourse (Mk 6:7–13/Lk 9:1–6; Mt 9:37–10:16/Lk 10:1–12), the sayings about taking up the cross (Mk 8:34 parr.; Mt 10:38/Lk 14:27) and about losing and finding life (Mk 8:35 parr.; Mt 10:39/Lk 17:33), the saying about divorce and adultery (Mk 10:11–12/Mt 19:9; Mt 5:32/Lk 16:18), and the warning against false messiahs (Mk 13:21/Mt 24:23; Mt 24:26/Lk 17:23). Laufen concludes that (1) there is no evidence of direct literary dependence between Mk and Q, (2) the creativity of the early church in transmitting the sayings of Jesus was far less than R. Bultmann and some of his school assumed, and (3) the theologies of Mk and Q were more alike than has previously been supposed.

E. LAVERDIERE, *Luke*, New Testament Message 5 (Wilmington, DE: Glazier, 1980, paper \$8.95) xiv and 294 pp. Bibliography. LCN: 80-65618. ISBN: 0-89453-128-X.

This pastoral and theological interpretation of Lk aims at showing how the Gospel addressed

the Lukan communities and helped them formulate a new sense of Christian identity and mission at a critical turning point in their history. After a four-page introduction, the volume presents a pericope-by-pericope commentary on the RSV text under these headings: the preface—an orderly account for you (1:1–4), the prologue—Jesus in his origins and in his destiny (1:5–2:52), background and preparation—Jesus in history (3:1–4:13), and the story of Jesus—the human life and message of the Son of God (4:14–24:53). LaVerdiere is associate professor of NT at the Catholic Theological Union in Chicago.

E. A. LIVINGSTONE (ED.), *Studia Biblica 1978: II. Papers on The Gospels*, Journal for the Study of the New Testament Supplement Series 2 (Sheffield, UK: JSOT Press, 1980, \$21.95) 350 pp. ISBN: 0-905774-22-1.

This second of three volumes devoted to the proceedings of the Sixth International Congress on Biblical Studies held at Oxford in 1978 contains twenty-nine articles on the Gospels: W. J. P. Boyd on Gehenna according to J. Jeremias, Y. Burns on the Greek manuscripts connected by their lection systems with the Palestinian Syriac Gospel lectionaries, B. D. Chilton on “not to taste death,” J. Coutts on the messianic secret and the enemies of Jesus, J. T. Cummings on the “tassel of his cloak,” J. D. M. Derrett on legend and event in the story of the Gerasene demoniac, J. de Satgé on the human integrity of John’s Jesus, J. C. Fenton on the divinity of Jesus and Mt 1:20–23, R. T. France on the massacre of the innocents, J. Freeborn on Jesus and sectarian Judaism, P. Garnet on Jesus and the exilic soteriology, M. E. Glasswell on Mark’s attitude to the relationship between history and the gospel, J. Marsh on meditations in Mt, J. I. H. McDonald on the new quest for the historical Jesus and on Mk 9:33–50 and catechetics, D. L. Mealand on “paradisial” elements in Jesus’ teaching, F. J. Moloney on the kinds of faith in Jn 2:1–4:54, M. B. Moreton on the beloved disciple again, J. E. Morgan-Wynne on the cross and the revelation of Jesus as *egō eimi* in Jn, J. S. O’Leary on limits to understanding Jn in Christian theology, B. G. Powley on V. Taylor and the messianic secret in Mk, J. K. Riches on Lessing as editor of Reimarus’s *Apologie*, B. P. Robinson on the meaning and significance of the “seventh hour” in Jn 4:52, E. A. Russell on the Canaanite woman and the Gospels (Mt 15:21–28; Mk 7:24–30), J. M. Sherriff on Mt 25:1–13 as a summary of Matthean eschatology, W. E. Sproston on Satan in the Fourth Gospel, R. L. Sturch on the alleged eyewitness material in the Fourth Gospel, C. A. Wanamaker on Mk 11:25 and Mt, and J. T. Williams on cultic elements in the Fourth Gospel.

J. MATEOS AND J. BARRETO, *El Evangelio de Juan. Analisis lingüístico y comentario exegetico*, Lectura del Nuevo Testamento 4 (Madrid: Ediciones Cristiandad, 1979) 1094 pp. Indexed. ISBN: 84-7057-261-X.

The 22-page introduction to the Fourth Gospel pays special attention to the structural significance of the themes of creation and Passover-covenant. The main part of the volume follows this general outline: the creative plan (1:1–18), from John to Jesus (1:19–51), the day of the Messiah (2:1–11:54) and the final hour (11:55–19:42), the new creation (20:1–31), and the mission of the community and Jesus (21:1–25). For each pericope there is a Spanish translation of the text, philological notes, a discussion of content and structure, a verse-by-verse exposition, and a synthesis. A 140-page thematic index is also included. The volume was prepared in collaboration with E. Hurtado, A. Urban, and J. Rius-Camps.

J. P. MEIER, *Matthew*, New Testament Message 3 (Wilmington, DE: Glazier, 1980, paper \$8.95) xii and 377 pp. Bibliography. LCN: 79-55807. ISBN: 0-89453-126-3.

This commentary seeks to understand Matthew’s thought by carefully tracing the process by which he welded disparate sources (Mk, Q, M) into an original and meaningful unity. Meier, the author of *Law and History in Matthew’s Gospel* (1976) and *The Vision of Matthew* (1979), argues that the new synthesis was necessitated by the trauma of the separation of Matthew’s church from the synagogue and by the great influx of Gentiles into its ranks ca. A.D. 80–90. Matthew is described as a verbal architect who presented Jesus’ public ministry in five books (each composed of a narrative and a discourse) and viewed the passion-resurrection (chaps. 26–28) as the climax foreshadowed by the infancy narrative (chaps. 1–2). The RSV text is provided with the commentary.

B. M. NEWMAN AND E. A. NIDA, *A Translator's Handbook on the Gospel of John*, Helps for Translators (London—New York—Stuttgart: United Bible Societies, 1980, soft cover) viii and 681 pp. Bibliographies. Indexed. ISBN: 0-8267-0137-X.

Similar in format and emphasis to recent handbooks in the series, this translator's guide to the Fourth Gospel pays special attention to the structure of the discourse in order to facilitate understanding of the movement and development of the parts and their contribution to the message of the whole. The GNB/TEV and RSV translations are presented at the beginning of each section, and the TEV is then reproduced in the discussion of each verse. The discussions concentrate on exegetical matters that are of prime importance for translators, and attempt to indicate possible solutions to translational and linguistic problems. The appendixes contain R. G. Bratcher's article on "the Jews" in Jn [§ 20-484] and B. M. Newman's paper on translating "in spirit and truth" and "the spirit of truth" in Jn (1974).

J. M. NÜTZEL, *Jesus als Offenbarer Gottes nach den lukanischen Schriften*, Forschung zur Bibel 39 (Würzburg: Echter Verlag, 1980, paper) vi and 307 pp. Bibliography. ISBN: 3-429-00-694-5.

The revised version of a *Habilitationsschrift* accepted by the theological faculty at Freiburg in 1979, this investigation of Luke's portrayal of Jesus as the revealer of God contains six chapters: the characterization of Jesus' activity, Jesus as the revealer of God according to his preaching of the kingdom, the so-called Johannine saying in Lk 10:22, saving encounters with Jesus, the experience of salvation in the miracle accounts, and Jesus' activity as the revelation of God's action according to the parables. Nützel, whose doctoral dissertation was published as *Die Verklärungserzählung im Markusevangelium* (1973), argues that the relationship between Jesus and the Father expressed in Lk 10:22 has great significance for understanding Lk-Acts as a whole.

R. OSTER, *The Acts of the Apostles. Part II: 13:1-28:31*, Living Word Commentary 6 (Austin, TX: Sweet, 1979, \$6.50) 180 pp. LCN: 79-63269. ISBN: 0-8344-0099-5.

The first volume in this commentary on Acts was described in *NTA* 24, p. 186. This volume presents the RSV text of the second half of Acts at the top of the pages and a commentary below. The material in this part of Acts is treated under two major headings: Paul's missionary tours (13:1-21:25), and Paul's years of imprisonment (21:26-28:31).

R. PESCH, *Synoptisches Arbeitsbuch zu den Evangelien* (Gütersloh: Mohn, 1980, paper; Cologne: Benziger) *Band 1: Synopse nach Markus* (88 pp., DM 16.80); *Band 2: Synopse nach Mattäus* (111 pp., DM 18.80); *Band 3: Synopse nach Lukas* (102 pp., DM 18.80); *Band 4: Auswahl-Konkordanz* (28 pp., DM 11.80). ISBN: 3-579-03998-9 (Mohn), 3-545-23027-9 (Benziger).

Prepared in collaboration with U. Wilckens and R. Kratz, each of the first three volumes provides the complete text of one Synoptic Gospel with parallels from the other two. Parallels from the Fourth Gospel and comparative extracanonical materials are also cited. The fourth volume is a select concordance of important terms found in the Synoptic Gospels. The volumes are designed for use with the series *So liest man synoptisch*, written by Pesch and Kratz [*NTA* 20, p. 365; 22, p. 92; 23, pp. 96-97].

R. PESCH AND R. KRATZ, *So liest man synoptisch. Anleitung und Kommentar zum Studium der synoptischen Evangelien. VII: Passionsgeschichte, Zweiter Teil* (Frankfurt/M.: Knecht, 1980, paper) 174 pp. Bibliography. ISBN: 3-7820-0442-6.

This commentary on the Gospel passion narratives takes into consideration not only the Synoptic passages but also the relevant material from the Fourth Gospel and other early Christian sources. The passion story is divided into twenty-two sections, and the exposition of each account is accompanied by suggestions for further study. Particular attention is given to the passion narrative used by Mark as the basis of his own narrative. There are excursuses on the Matthean passion narrative and the Lukan passion narrative.

C. A. J. PILLAI, *Apostolic Interpretation of History. A Commentary on Acts 13:16–41*, An Exposition-University Book (Hicksville, NY: Exposition Press, 1980, \$9) x and 139 pp. Bibliography. LCN: 79–52079. ISBN: 0–682–49404–6.

In his *Early Missionary Preaching*, Pillai studied the textual, literary, and historical problems relating to Paul's missionary discourse in Acts 13:17–41. This theological and exegetical commentary on the discourse focuses on the significance of the Christ-event in history and eschatology for the first heralds of Christianity and their hearers. The speech is discussed with reference to the following outline: the period of preparation (vv. 17–25), where the speaker stirs the memory of his listeners with reminiscences of God's interventions for Israel; the period of fulfillment (vv. 26–37), where he reviews the facts that have just come to pass among them; and the period of appropriation (vv. 38–41), where everyone is invited to believe in Jesus. The final chapter discusses some characteristic aspects of Paul's speech: sources, use of the OT, historical perspective, and movement.

D. M. SMITH, *Interpreting the Gospels for Preaching* (Philadelphia: Fortress, 1980, paper \$4.50) x and 118 pp. Bibliography. Indexed. LCN: 79–8900. ISBN: 0–8006–1381–3.

Concerned with the nexus between exegesis of the Gospels and preaching, this book begins with chapters on the problem of the historical Jesus and on the significance of form criticism and redaction criticism for preaching. Then some paradigms and specimens of preaching from each of the Synoptic Gospels are provided. The final part considers the different but related task of preaching from the Fourth Gospel, and treats the Gospel's character, the exegesis of Jn 16, and problems and perspectives in preaching from Jn and the Synoptics. Smith, professor of NT interpretation at the Divinity School of Duke University in Durham, NC, observes that sound exegesis guards against a subjective or capricious reading of texts, and plays an indispensable role in bringing forth authentic preaching.

D. M. STANLEY, *Jesus in Gethsemane* (New York—Ramsey, NJ: Paulist, 1980, paper \$7.95) iv and 282 pp. Indexed. LCN: 80–80576. ISBN: 0–8091–2285–5.

Stanley, professor of NT studies at Regis College in the Toronto School of Theology, examines the NT passages that bear on Jesus' striving (with the help of prayer) to accept his own death in all the concrete circumstances willed by God his Father. After discussing the significance of contemplating Jesus' earthly history and investigating the various statements concerning Christian faith contained in the four Gospels, he deals with the attempts in Heb 5:7–10 and the two sources underlying Mk 14:26–42 at interpreting Jesus' attitudes toward his suffering and death. Then there are chapters on Mark's creative achievement (Mk 14:26–42), Matthew's imaginative and didactic adaptation (Mt 26:36–46), Luke's version of Jesus' prayer on the Mount of Olives (Lk 22:39–46), and the Fourth Evangelist's innovative redaction (Jn 12:20–32; 17:1–26).

L. STRAUSS, *Prophetic Mysteries Revealed. The Prophetic Significance of the Parables of Matthew 13 and the Letters of Revelation 2–3* (Neptune, NJ: Loizeaux, 1980, \$7.25) 255 pp. Bibliography. Indexed. LCN: 80–17540. ISBN: 0–87213–832–1.

Strauss considers Revelation 2–3 to be an enlargement of Mt 13 and sees in the three chapters a complete prophetic panorama of the history of Christendom from its inception to the return of Christ. The first part of the book analyzes the seven parables in Mt in which Christ pictures the kingdom of God, and the second part examines the seven churches of Asia and the letters addressed to them in Revelation 2–3.

R. SUMMERS, *Behold the Lamb. An Exposition of the Theological Themes in the Gospel of John* (Nashville, TN: Broadman, 1979, \$9.50) 299 pp. Bibliography. LCN: 78–67924. ISBN: 0–8054–1374–X.

After remarks on the milieu and theme of the Fourth Gospel, this volume presents an exposition of the text with special emphasis on Jesus as the Lamb of God. The Prologue (1:1–18) is viewed as the anticipation of the Lamb by the Logos, and the first major part (1:19–12:50) is seen as focusing on the Lamb and the old Israel: introduction (1:19–51), manifestation (2:1–11:46), and rejection (11:47–12:50). The second major part (13:1–21:25) is said to concern

the Lamb and the new Israel: introduction (13:1–38), manifestation (14:1–20:10), and acceptance (20:11–21:25). Summers, chairman of the department of religion at Baylor University in Waco, TX, is also the author of *Worthy Is the Lamb* (1951).

W. R. TELFORD, *The Barren Temple and the Withered Tree. A redaction-critical analysis of the Cursing of the Fig-Tree pericope in Mark's Gospel and its relation to the Cleansing of the Temple tradition*, Journal for the Study of the New Testament Supplement Series 1 (Sheffield, UK: JSOT Press, 1980, \$21.95) xvi and 319 pp. Bibliography. Indexed. ISBN: 0-905774-20-5.

Prepared as a doctoral dissertation under the direction of E. Bammel and submitted to Cambridge University in 1976, this study of Jesus' cursing of the barren fig tree (Mk 11:12–14, 20–23) considers the place and function of the pericope within Mark's redactional scheme, its subsequent redactional history within the Gospels, its origin, background (OT, Jewish, NT), and setting in life prior to Mk, and its particular connection with the cleansing tradition (Mk 11:15–19). Telford concludes that the fig-tree pericope underwent several shifts in meaning: eschatological (original), eschatological and symbolic (Mk), allegorical (Lk), thaumaturgic and didactic (Mt), and moral and pietistic (the glossators who added Mk 11:25–26 and possibly Mk 11:24).

D. L. TIEDE, *Prophecy and History in Luke-Acts* (Philadelphia: Fortress, 1980, \$9.95) ix and 166 pp. Bibliography. Indexed. LCN: 79-8897. ISBN: 0-8006-0632-9.

Tiede, associate professor of NT at Luther-Northwestern Seminaries in St. Paul, MN, and author of *The Charismatic Figure as Miracle Worker* (1972), draws attention to selected points in Luke's composition where the concern of rejection is particularly crucial to the larger purposes of the narrative. The central questions asked are why no prophet is acceptable in his own country (Lk 4:16–30; 9:51–56), why Jerusalem will be trodden down by the Gentiles (Lk 13:31–35; 19:41–44; 21:20–24), why Jesus must be delivered up according to the definite plan and foreknowledge of God (Lk 22–23), and why the apostle is given the dour words of Isa 6:9–10 (Acts 28:23–28). Emphasis is also placed on the setting of Lk-Acts within late-1st-century Jewish history.

M. TRAUTMANN, *Zeichenhafte Handlungen Jesu. Ein Beitrag zur Frage nach dem geschichtlichen Jesu*, Forschung zur Bibel 37 (Würzburg: Echter Verlag, 1980, paper) viii and 586 pp. Bibliography. ISBN: 3-429-00-658-9.

Prepared as a doctoral dissertation under the direction of R. Schnackenburg and accepted by the Catholic theological faculty at Würzburg in 1979, this investigation of Jesus' symbolic actions begins with a review of research and methodological reflections, and then focuses on specific Gospel pericopes: the cleansing of the Temple, the meal with tax collectors, the formation of the Twelve as a group, the healing of the paralytic, the significance of Jesus' exorcisms according to Lk 11:20, the healings on the Sabbath, the cursing of the fig tree, and Jesus' entrance into Jerusalem. The final chapter situates these symbolic actions in the context of Jesus' life and the biblical tradition.

EPISTLES—REVELATION

D. C. ARICHEA AND E. A. NIDA, *A Translator's Handbook on the First Letter from Peter*, Helps for Translators (New York—London—Stuttgart: United Bible Societies, 1980, soft cover) viii and 190 pp., map. Bibliography. Indexed. ISBN: 0-8267-0152-3.

Arichea and Nida discuss the text of 1 Peter according to its sections of discourse in order to make the discourse structure and the movement of the whole letter more evident to translators. The TEV/GNB and RSV translations are presented at the beginning of each section, and the TEV is reproduced at the beginning of the discussion of each verse. As is true for all the handbooks in the series, the volume concentrates on exegetical matters of prime importance to translators, and it attempts to indicate possible solutions for translational and linguistic problems that may occur. A glossary of technical terms from an exegetical or a linguistic viewpoint is included.

R. BANKS, *Paul's Idea of Community. The Early House Churches in their Historical Setting* (Grand Rapids: Eerdmans, 1980, paper \$5.95; Exeter, UK: Paternoster, £7) 208 pp. Bibliography. LCN: 80-20417. ISBN: 0-8028-1830-7.

After sketching the social and religious setting of Paul's activity and establishing freedom through Christ as the theological basis for Paul's idea of community, Banks focuses on two images used by Paul in describing the Christian community: body (depicting the goal of development or growth), and family (depicting the goal of harmony). Other topics treated in the book include the church as household gathering and as heavenly reality, gifts and ministry, charisma and order, unity in diversity, the contribution of women, service, Paul's work, and the authority of the apostle. Banks, the author of *Jesus and the Law in the Synoptic Tradition* (1975), is senior lecturer in the School of History, Philosophy, and Politics at Macquarie University in Sydney, Australia.

J. C. BEKER, *Paul the Apostle. The Triumph of God in Life and Thought* (Philadelphia: Fortress, 1980, \$22.95) xii and 452 pp. Bibliography. Indexed. LCN: 79-8904. ISBN: 0-8006-0633-7.

This attempt at understanding the "whole Paul" centers around the coherent theme of his thought and the texture of his hermeneutic. After an introduction to Paul and the character of his thought, the book explores the contingency of his gospel in light of Galatians and Romans. Then the coherence of his gospel is investigated with reference to apocalyptic and the resurrection of Christ, the scandal of the cross, the dilemma of sin and death, the enigma of the Law, the gift and demand of salvation, the responsibility of life in Christ, the church as the dawning of the new age, and the destiny of Israel. Beker, professor of biblical theology at Princeton Theological Seminary, posits as the coherent theme of Paul's gospel the triumph of God, i.e. the hope in the dawning victory of God and in the imminent redemption of the created order inaugurated in Christ. Moreover, he claims that Paul's hermeneutic translates the apocalyptic theme of the gospel into the contingent particularities of the human situation.

G. BOUWMAN, *Paulus und die anderen. Porträt eines Apostels*, trans. H. Zulauf (Düsseldorf: Patmos, 1980, DM 22.80) 188 pp. Indexed. ISBN: 3-491-77311-3.

First published in Dutch as *Paulus en de anderen* in 1978, this portrait of Paul contains chapters on the Paul of Acts, Paul and his letters, at Gamaliel's feet, persecutor of the churches, the second birth, the knowledge of the mystery, the way to the Gentiles, the transition to Europe, at the crossroads, the way back, and on the way to the end. Bouwman is professor of NT exegesis on the Catholic theological faculty at Tilburg.

J. CASEY, *Hebrews*, New Testament Message 18 (Wilmington, DE: Glazier, 1980, paper) xvii and 101 pp. Bibliography. LCN: 80-68227. ISBN: 0-89453-141-7.

Casey, assistant professor of NT at St. Meinrad School of Theology in St. Meinrad, IN, describes Hebrews as a homily that focuses on the meaning of the Christ-event and the consequences of that event for the believer. Her commentary on the RSV text is presented according to the following outline: introduction (1:1-4), Jesus as exalted Son and compassionate brother (1:5-2:18), Jesus as faithful and merciful high priest (3:1-5:10), the one and perfect sacrifice (5:11-10:39), the righteous ones who live by faith (11:1-12:13), the Christian response (12:14-13:19), and conclusion (13:20-25). There are excursuses on the homilist as exegete (the use of the OT) and Jesus Christ as mediator.

F. W. DANKER, *Invitation to the New Testament. Epistles IV. A Commentary on Hebrews, James, 1 and 2 Peter, 1, 2 and 3 John and Jude with Complete Text from The Jerusalem Bible* (Garden City, NY: Image Books/Doubleday, 1980, paper \$3.95) 256 pp. Bibliography. LCN: 79-6743. ISBN: 0-385-14799-6.

Danker, professor of NT at Christ Seminary-Seminex in St. Louis, MO, provides brief introductions, the Jerusalem Bible text, a pericope-by-pericope commentary, and study questions for eight NT epistles. The major themes developed in the presentations are the superiority of Christ (Hebrews), God's righteousness (James), integrity in the face of obstacles

(1 Peter), God as a philanthropist (2 Peter), partnership (1 Jn), hospitality (2–3 Jn), and diatribe (Jude).

E. DASSMANN, *Der Stachel im Fleisch. Paulus in der frühchristlichen Literatur bis Irenäus* (Münster: Aschendorff, 1979, paper DM 28) xii and 335 pp. Bibliography. Indexed. ISBN: 3-402-03185-X.

After remarks on Paul and the center of the gospel, the author discusses the attitudes toward Paul in Acts, the Johannine writings, the Pauline tradition (Colossians and Ephesians, Hebrews, 1 Peter), *1 Clement*, *Didache* and Mt, James and 2 Peter, Ignatius, Polycarp, and the Pastorals. Then the Pauline circle in the 2nd century is studied under the following headings: Marcion's heretical Paulinism, gnostic interest in Paul, the silencing of Paul, the Apologists, Paul in the apocryphal literature, Melito of Sardis, and Irenaeus. Dassmann, professor of early church history at the University of Bonn and director of the Dölger Institut, describes the impact of Paul's letters on the early church with the phrase "thorn in the flesh" (2 Cor 12:7).

L. DE LORENZI (ED.), *Paolo a una chiesa divisa (1 Co 1–4)*, Monografica di "Benedictina" 5 (Rome: Abbazia di S. Paolo, 1980, paper) 269 pp. Indexed.

The five papers prepared for the 1976 Pauline colloquium held in Rome treat aspects of Paul's advice to the divided church at Corinth: E. Best on the power and wisdom of God (1 Cor 1:18–25), U. Wilckens on the cross of Christ as the depth of God's wisdom (1 Cor 2:1–16), M.-A. Chevallier on building the community on Christ as the foundation (1 Cor 3:5–17), X. Léon-Dufour on human and divine judgment (1 Cor 4:1–5 in the context of 3:18–4:5), and J. McHugh on present and future in the life of the community (1 Cor 4:6–13 in the context of 4:6–21). W. G. Kümmel's summary of the colloquium, J. Dupont's article on the christological and eschatological dimensions of Paul's advice in 1 Corinthians, and transcripts of the discussions inspired by the papers are also included.

J. M. EFIRD, *Christ, the Church, and the End. Studies in Colossians and Ephesians* (Valley Forge, PA: Judson, 1980, paper \$4.75) 110 pp. Bibliography. LCN: 80-11781. ISBN: 0-8170-0862-4.

Efird, associate professor of biblical languages and interpretation at Duke University in Durham, NC, prefaces his discussions of Colossians and Ephesians with synthetic chapters on the three most prominent themes in the letters: the person and work of Jesus, the structure and nature of the church, and the eschatology of the early church. Then he argues that Colossians was written by Paul from Rome about A.D. 60–62, and that Ephesians was composed by an admirer of Paul around A.D. 90. Pericope-by-pericope expositions of the two epistles for a nonspecialist audience are provided.

F. T. FALLON, *2 Corinthians*, New Testament Message 11 (Wilmington, DE: Glazier, 1980, paper \$4.95) viii and 117 pp. Bibliography. LCN: 80-80319. ISBN: 0-89453-134-4.

Fallon, assistant professor of religious studies at the University of Kansas and author of *The Enthronement of Sabaoth* (1978), offers a pericope-by-pericope commentary (with the RSV text) on 2 Corinthians. The following outline is adopted: reconciliation with the community (1:1–2:13), Paul's defense of his apostolate (2:14–6:13; 7:2–4), a letter of recommendation to Corinth for Titus and the brethren (8), a letter of recommendation to Achaia for the brethren (9), and the letter of tears (10–13). The ten-page introduction treats the historical, literary, and history-of-religions problems encountered in the epistle.

D. C. GEORGE, *2 Corinthians, Galatians, Ephesians*, Layman's Bible Book Commentary 21 (Nashville, TN: Broadman, 1979, \$4.25) 140 pp. Bibliography. LCN: 78-74202. ISBN: 0-8054-1191-7.

George, pastor of the Immanuel Baptist Church in Nashville, presents pericope-by-pericope expositions for lay readers and students. He discusses 2 Corinthians according to the following outline: the apostle confident but concerned (1:1–2:17), the grandeur and grief of ministry (3:1–5:10), the ministry of reconciliation (5:11–7:16), committed resources (8:1–9:15), and confrontation with the critics (10:1–13:14). Three major sections are distinguished in Galatians:

personal appeal (1:1–2:21), biblical and theological appeal (3:1–4:31), and practical appeal (5:1–6:18). Ephesians is divided into two parts: God's great plan (1:1–3:21), and worthy living for God's people (4:1–6:24).

M. A. GETTY, *Philippians and Philemon*, New Testament Message 14 (Wilmington, DE: Glazier, 1980, paper \$4.95) xii and 93 pp. Bibliography. LCN: 80–65637. ISBN: 0–89453–137–9.

Getty, assistant professor of theology and chairwoman of the theology department at Carlow College in Pittsburgh, PA, observes that the letters to the Philippians and Philemon appeal to the kind of corporate witness that is so needed in today's highly compartmentalized world. Her pericope-by-pericope commentary on Philippians pays special attention to the themes of community and joy. The letter to Philemon is said to present dramatic evidence of just how seriously the Christian must take the gospel.

H. W. GÜNTHER, *Der Nah- und Enderwartungshorizont in der Apokalypse des heiligen Johannes*, Forschung zur Bibel 41 (Würzburg: Echter Verlag, 1980, paper) 315 pp. Bibliography. Indexed. ISBN: 3–429–00661–9.

The slightly revised version of a doctoral dissertation directed by J. Michl and accepted in 1977 by the Catholic theological faculty at Munich, this study of eschatology in the book of Revelation first surveys recent trends in interpretation and discusses how the book and its composition should be understood. Then there are chapters on passages that suggest the expectation of an imminent eschaton, the eschatological horizon in the three series of plagues (5:1–8:1; 8:2–11, 18(19); 15:5–16:21) and the number "three and a half" times (12:14), and the dialectical character of eschatology as the appropriate horizon for understanding Revelation. Günther concludes that, for the author of Revelation, the end-time extends from the Christ-event through the present to the parousia.

B. HOLMBERG, *Paul and Power. The Structure of Authority in the Primitive Church as Reflected in the Pauline Epistles* (Philadelphia: Fortress, 1980, \$14.95) viii and 232 pp. Bibliography. Indexed. LCN: 79–8905. ISBN: 0–8006–0634–5.

The 1978 edition of this examination of the distribution of power and the structure of authority in the early church as seen in the Pauline letters was described in NTA 23, p. 103.

L. T. JOHNSON, *Invitation to the New Testament. Epistles III. A Commentary on Colossians, Ephesians, 1 Timothy, 2 Timothy and Titus with Complete Text from The Jerusalem Bible* (Garden City, NY: Image Books/Doubleday, 1980, paper \$2.95) 221 pp. Bibliography. LCN: 79–7787. ISBN: 0–385–14798–8.

After an eight-page general introduction, this volume presents the Jerusalem Bible texts of and pericope-by-pericope commentaries on Colossians ("Christ, the measure of Christian maturity"), Ephesians ("the church as the place of human reconciliation"), 2 Timothy ("God's word cannot be bound"), 1 Timothy ("how to behave in God's family"), and Titus ("letter to an outpost"). Introductions and study questions for each letter are included. Johnson is also the author of *The Literary Function of Possessions in Luke-Acts* (1977).

E. KÄSEMANN, *Commentary on Romans*, trans. G. W. Bromiley (Grand Rapids: Eerdmans, 1980, \$22.50) xxx and 428 pp. Bibliography. LCN: 79–27866. ISBN: 0–8028–3499–X.

The first edition of *An die Römer* was described in NTA 18, p. 249, and review articles concerning it were abstracted in §§ 19–652r–653r, 1026r–1028r; 20–177r–178r, 528r; 21–478r–479r, 822r. The English edition has been translated from the fourth German edition (1980), which included corrections of some assertions and typographical errors. Long paragraphs in the original have been divided in order to make reading easier, and the references have been converted into English-translation equivalents wherever possible. Käsemann was formerly professor of NT on the Protestant theological faculty at Tübingen.

R. KUGELMAN, *James & Jude*, New Testament Message 19 (Wilmington, DE: Glazier, 1980, paper \$4.95) viii and 114 pp. Bibliography. LCN: 80–68084. ISBN: 0–89453–142–5.

In his introduction to the letter of James, Kugelman draws attention to two distinctively

Christian features: the eschatological motivation that undergirds the moral exhortations, and the designation of the gospel as the “law of liberty.” The epistle of Jude is viewed as opening a window on the danger to faith to which some Christian communities were exposed at the turn of the 1st century A.D. The volume presents the RSV text of and a pericope-by-pericope commentary on the two letters. Kugelman is professor of NT studies at St. John’s University in New York.

J. LAMBRECHT (ED.), *L’Apocalypse johannique et l’Apocalyptique dans le Nouveau Testament*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 53 (Gembloux: Duculot, 1980, paper 1,400 Bel. fr.; Leuven: University Press) 458 pp. Indexed. ISBN: 2-8011-0296-2.

The papers in this volume were prepared for the 1979 Louvain biblical conference on the book of Revelation and NT apocalypticism. The eighteen articles on Revelation are by U. Vanni on research since 1963 and the state of the question, P.-M. Bogaert on 2 *Baruch* and 4 *Ezra* as contemporary apocalypses, Y. Janssens on the Nag Hammadi apocalypses, J. Lambrecht on the structure of Rev 4:1–22:5, E. Schüssler Fiorenza on the context of early Christian prophecy, L. Hartman on form and message in Rev 1–3 and 22:6–21, J. Delobel on the text and methodological problems, G. Mussies on the character of the Greek language, J. Lust on the order of the final events in Revelation and Ezekiel, A. Yarbro Collins on chap. 18 as taunting song or dirge, M. Wilcox on the tradition and redaction of Rev 21:9–22:5, A. P. Van Schaik on *allos angelos* in chap. 14, J. Coppens on the angelic son of man in 14:14, P. Prigent on time and the kingdom, T. Holtz on God, M. de Jonge on the use of *ho christos*, B. Dehandschutter on the meaning of witness, and O. Böcher on the relation to the Fourth Gospel. The second part presents ten papers on NT apocalypticism: A. S. Geyser on the restoration of the twelve tribes, M. Rese on the role of Israel in Paul’s apocalyptic thought, G. Mayeda on apocalyptic in Romans, R. F. Collins on 1 Thes 4:13–5:11 (tradition, redaction, and exhortation), J. Coppens on *katechon* and *katechōn* as the last obstacles to Jesus’ parousia, T. Korteweg on Jn 7:34 as expressing an apocalyptic pattern, R. Pesch on Mk 13, F. Neirynck on Pesch’s interpretation of Mk 13, E. Lövestam on the *hē genea hautē* eschatology in Mk 13:30 parr., and G. R. Beasley-Murray on Jesus and apocalyptic with reference to Mk 14:62. The editor has supplied an eight-page introduction.

T. LEESTE, *Ego i Rom. 7:14–25. En undersökning av tolkningshistoriens huvudlinjer*, Skrifter utgivna av Institutet för ekumenik och socialetik vid Åbo Akademi 8 (Åbo, Finland: Åbo Akademi, 1980, paper) vi and 141 pp. Bibliography. ISBN: 951-648-563-4.

After presenting the Greek text of Rom 7:14–25 and commenting on its textual problems, this study of the interpretation of *egō* in the passage reviews research from patristic times to the early 20th century and then focuses on W. G. Kümmel’s *Römer 7 und die Bekehrung des Paulus* (1929) and subsequent scholarship. Particular attention is given to the Finnish discussion between A. T. Nikolainen and H. Räisänen of the problem.

E. LESSING ET AL., *Paulus* (Freiburg—Basel—Vienna: Herder, 1980, DM 128) 288 pp. Illustrated. ISBN: 3-451-18157-6.

The major part of this volume (pp. 73–241) contains 114 color photographs by E. Lessing of the places through which Paul traveled on his missionary journeys, along with the relevant passages from Acts and other ancient writings. Also included are essays by three distinguished scholars: D. Flusser on Paul’s Jewish and Greek education, E. Schillebeeckx on Paul as the apostle to the Gentiles and his historical impact, and E. Schweizer on Paul’s gospel and how it has been interpreted in the church’s history.

H. MOXNES, *Theology in Conflict. Studies in Paul’s Understanding of God in Romans*, Supplements to Novum Testamentum 53 (Leiden: Brill, 1980, 88 gld.) xiv and 319 pp. Bibliography. Indexed. ISBN: 90-04-06140-1.

The first part of this book concerns the function of Paul’s language about God in his letter to the Romans. After examining the usage, frequency, and form of Paul’s statements about God, it investigates the God-language in the controversies in chaps. 1–4 and 9–11, blasphemy charges and the function of theology in conflicts, and God-language and the expression of group

identity. The second part explores how, in Rom 4:13–22, statements about God are directly associated with the promise to Abraham. It contains chapters on the structure of Paul's argument in Romans 4, 1st-century understandings of God and his promise to Abraham, Paul's use of the promise-theme in Galatians and Romans, and "God who gives life to the dead" in Rom 4:17 and Paul's interpretation of the promise in 4:13–25. Moxnes concludes that Paul's mission to the non-Jewish world and the understanding of God that legitimized his missionary praxis belong inseparably together.

H. MOXNES AND W. BINDEMANN, *Romans 13* (Geneva: World Student Christian Federation Europe, 1979, paper) 32 pp.

This booklet furnishes information about the Third Materialist Bible Reading Seminar, convened by the World Student Christian Federation (Europe region) and the Ecumenical Association of Academies and Laity Centres in Europe, in Cartigny, Geneva, 5–8 December 1978. It consists of Moxnes's five-page report on the seminar devoted to Rom 13:1–7, Bindemann's paper on Rom 13:1–7 in today's political context, Moxnes's four-page working paper, and a list of participants in the seminar.

C. OSIEK, *Galatians*, New Testament Message 12 (Wilmington, DE: Glazier, 1980, paper \$4.95) x and 95 pp. Bibliography. LCN: 80–66456. ISBN: 0–89453–135–2.

Osiek, assistant professor of NT at the Catholic Theological Union in Chicago, describes the central theme of Paul's letter to the Galatians as freedom from outer and inner restraints in order to be able to follow the lead of the Spirit. Her commentary on the RSV text is presented according to the following outline: greeting and introduction (1:1–9), autobiographical defense (1:10–2:14), Paul's way to Christ without the Law (2:15–4:31), the meaning of freedom (5:1–24), general instruction (5:25–6:10), and conclusion and recapitulation (6:11–18).

S. PEDERSEN (ED.), *Die Paulinische Literatur und Theologie. The Pauline Literature and Theology*, Teologiske Studier 7 (Aarhus: Forlaget Aros, 1980; Göttingen: Vandenhoeck & Ruprecht, DM 72) 224 pp., plate. Indexed. ISBN: 87–7003–368–4.

Eleven articles prepared in honor of the 50th anniversary of the founding of the University of Aarhus: B. Noack on Paul as the principal witness to Jesus and primitive Christianity, J. Jervell on the unknown Paul, H. Simonsen on elements of christological traditions in the Pastorals, H. Räisänen on legalism and salvation by the Law according to Paul, P. Borgen on the theme "Paul and Philo" with reference to Gal 5:11, L. Hartman on covenant ideology in and behind some Pauline texts, N. Hyldahl on the resurrection of Christ and the resurrection of the dead (1 Thes 4:13–18), H. K. Nielsen on Paul's use of the concept *dynamis*, S. Pedersen on *agapē* as Paul's eschatological concept, B. Holmberg on sociological versus theological analysis of the question concerning a Pauline church order, and S. Giversen on the Pauline epistles on papyrus. The articles appear in either German or English. A photograph of J. Munck and a foreword by P. Nepper-Christensen are included.

P. PRIGENT, "Et le ciel s'ouvrit." *Apocalypse de saint Jean*, Lire la Bible 51 (Paris: Cerf, 1980, paper) 286 pp. ISBN: 2–204–01531–8.

Intended for a nonspecialist audience, this book aims to recover the meaning of the words and images used in the book of Revelation and to discern the structure and internal logic of the text. After an eleven-page general introduction, the volume presents the French text and a pericope-by-pericope commentary on Revelation, which first appeared as a series of articles in *Le christianisme au XX^e siècle* from 1977 to 1979. Prigent, the author of *Flash sur l'Apocalypse* (1974), maintains that the letters to the seven churches, the inaugural vision, and other modifications to the main text were added in the second edition of Revelation.

H. RICHARDS, *Reading Paul Today. A New Introduction to the Man and His Letters* (Atlanta: Knox, 1980, paper \$4.95) 152 pp., map. LCN: 79–26287. ISBN: 0–8042–0392–X.

The British edition of this guide to reading the Pauline epistles was entitled *St Paul and his Epistles* and was described in NTA 24, p. 199.

J. P. SAMPLEY, *Pauline Partnership in Christ. Christian Community and Commitment in Light of Roman Law* (Philadelphia: Fortress, 1980, \$9.95) xii and 127 pp. Bibliography. Indexed. LCN: 79-8895. ISBN: 0-8006-0631-0.

This analysis of Paul's use of the *societas*-partnership as a model of Christian community contains chapters on the atmosphere of the age in which Paul lived, the characteristic features of consensual *societas*, Paul's view of the Jerusalem conference, *societas Christi* with the Philippians, further reflections of *societas* in the Pauline correspondence, and the implications of the concept for understanding the Pauline letters. Sampley, professor of religious studies at Indiana University in Bloomington, observes that, according to Paul, the partnership is "in Christ" and requires that believers live with one another according to the standards of the gospel and preach the gospel to those outside the faith.

W. SCHMITHALS, *Die theologische Anthropologie des Paulus. Auslegung von Röm 7,17-8,39*, Taschenbücher 1021 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1980, paper DM 16) 204 pp. ISBN: 3-17-005559-3.

Schmithals, the author of *Der Römerbrief als historisches Problem* (1975), argues that Rom 7:17-8:39 is a compendium of theological anthropology that stems from a relatively early stage in the development of Pauline theology and fits loosely into the argument of the epistle. After summarizing his views on how Romans was compiled, the author presents an exposition of Paul's *kleine Dogmatik* according to the following outline: the transition (7:1-16), sin (7:17-25a), redemption (8:2-11), ethics (8:12-17), eschatology (8:19-30), and the climax (8:31-39). Special attention is given to showing how theology, Christology, and eschatology are related to Paul's theological anthropology.

D. SENIOR, *1 & 2 Peter*, New Testament Message 20 (Wilmington, DE: Glazier, 1980, paper \$4.95) xviii and 143 pp. Bibliography. LCN: 80-65619. ISBN: 0-89543-143-3.

In his eight-page general introduction, Senior stresses the importance of 1-2 Peter as witnesses to the tradition surrounding Peter after his death and calls attention to the letters' insistence that Christians have a strong sense of the future. 1 Peter is described as a startling blend of joy and suffering and is discussed in three parts: born to hope (1:3-2:10), the church in the world (2:11-4:11), and final instructions to a suffering church (4:12-5:14). The following outline for 2 Peter is proposed: the power of God's promises (1:1-21), the treachery of false teachers (2:1-22), and the Day of the Lord (3:1-18). Senior, associate professor of NT at the Catholic Theological Union in Chicago, is the coeditor (with W. Harrington) of the series.

B. T. SMYTH, *Paul: The Man and the Missionary* (London: Darton, Longman & Todd, 1980, paper £3.45) xviii and 166 pp. Indexed. ISBN: 0-232-51459-3.

Smyth, a Columban missionary priest and one of the architects of the Irish Missionary Union, is especially concerned with the timeless and true advice that Paul has for missionaries today. The five major parts of the book consider Paul as the mystic of travel and tumult, his practice of and teaching on prayer, his understanding of Christ, his gospel message and missionary preaching, and the useful guidelines that he offers for people today. Paul's discussion of love in 1 Corinthians 13 is described as "the most important treatise on missiology." The U.S. edition is entitled *Paul, mystic and missionary* (Maryknoll, NY: Orbis, 1980).

W. STENGER, *Der Christushymnus 1 Tim 3,16. Eine strukturanalytische Untersuchung*, Regensburger Studien zur Theologie 6 (Frankfurt/M.: Peter Lang, 1977, paper 52 Sw. fr.; Bern: Herbert Lang) 287 pp. Bibliography. Indexed. ISBN: 3-261-02282-5.

An abbreviated and slightly revised version of a doctoral dissertation directed by F. Mussner and accepted by the Catholic theological faculty at Regensburg in 1973, this study first reviews scholarship on 1 Tim 3:16b and presents a formal analysis of the verse. Then the content of the verse is examined with special emphasis on the two stages of the Christ-event (incarnation and exaltation) and their heavenly and earthly proclamation and acceptance. Observations on the time and place of the verse's origin and its setting in life as well as on its place in the redaction of 1 Timothy conclude the volume. Stenger presented some of his views on 1 Tim 3:16b in an article in *TrierTheolZeit* [§ 14-281].

M. O. TOLBERT, *Colossians, Philippians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon*, Layman's Bible Book Commentary 22 (Nashville, TN: Broadman, 1980, \$4.25) 168 pp. LCN: 79-51998. ISBN: 0-8054-1192-5.

Part of a series aiming to show what the biblical books meant for their time and what they say to our generation, this volume presents brief introductions to and expositions of eight Pauline epistles. Tolbert, professor of NT at Southeastern Baptist Theological Seminary in Wake Forest, NC, seeks to reveal the basic message of each letter and gives special attention to difficult or very significant passages.

W. TRILLING, *Der zweite Brief an die Thessalonicher*, Evangelisch-Katholischer Kommentar zum Neuen Testament 14 (Neukirchen-Vluyn: Neukirchener, 1980, paper DM 36.80; Zurich—Einsiedeln—Cologne: Benziger) 166 pp. Bibliography. Indexed. ISBN: 3-7887-0625-2 (Neukirchener), 3-545-23109-7 (Benziger).

In his twelve-page introduction, Trilling argues that 2 Thessalonians should not be understood as Paul's composition or as emanating from a "Pauline school." The body of the book presents the German text of the epistle and a pericope-by-pericope commentary according to the following outline: introductory greeting (1:1-2), introductory part or proem (1:3-12), the "Day of the Lord" (2:1-14), the hortatory part (2:15-3:16), and the letter's conclusion (3:17-18). There are excursuses on the "restraining power" in 2 Thes 2:6-7, and the papacy and the Antichrist in 2 Thes 2:1-10a. Trilling, the author of *Untersuchungen zum zweiten Thessalonicherbrief* (1972), characterizes the epistle as an imitation of 1 Thessalonians.

E. VERHOEF, *Er staat geschreven . . . De Oud-Testamentische citaten in de Brief aan de Galaten* (Meppel: privately published, 1979, paper 38.75 gld.) 351 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of T. Baarda and presented to the Free University of Amsterdam in 1979, this analysis of the OT citations in Paul's letter to the Galatians first studies the introductory formulas and the Greek text of the citations. Then the OT passages are examined within the context of the letter (especially chaps. 3-4). The final chapter shows that Paul interpreted the OT in the manner of other Jewish scribes, but came to different conclusions because of his experience of Christ on the road to Damascus. The book can be obtained from the author at Sperwerlaan 98, 3738 El Maartensdijk, Netherlands.

BIBLICAL THEOLOGY

A. AMATO AND G. ZEVINI (EDS.), *Annunciare Cristo ai giovani*, Biblioteca di Scienze Religiose 35 (Rome: Libreria Ateneo Salesiano, 1980, paper 12,000 L) 382 pp. Illustrated. Bibliographies. ISBN: 88-213-0020-X.

These seventeen papers, prepared for a conference held in Rome in 1980 on proclaiming Christ to young people, include five on the biblical "face" of Christ: M. Gilbert on OT wisdom teachers and Jesus as the Wisdom of God, C. Bissoli on the figure of Jesus Christ according to the NT, G. Zevini on Jesus Christ in the Fourth Gospel, C. Bissoli on the Jesus of the NT, and F. Lever on the "face" of Christ in ancient and modern iconography. The other articles concern religious inquiry about Jesus (two), the theological-ecclesial understanding of Christ (five), and methodological-pastoral perspectives (five). The book is available from the publisher at Piazza Ateneo Salesiano 1, 00139 Rome.

J. BAKER, *The Prophetic Line. The Genius of Hebrew Religion* (Edinburgh: St. Andrew Press, 1980, paper £1.95) 137 pp. ISBN: 0-7152-0428-9.

Concerned with the distinctive nature of Hebrew religion, the author traces the prophetic line from the patriarchs through Moses, Elijah, Jeremiah, Ezekiel, Second Isaiah, and other OT figures to postexilic times and the book of Job. Chapters on John the Baptist and Jesus are also included. Baker, a minister of the United Reformed Church for over forty years, concludes that the prophetic line reaches its end with Jesus, who is not only a prophet but also the one who leads people into the presence of God.

W. BARCLAY, *The King and the Kingdom* [1968] (Grand Rapids: Baker, 1980, paper \$3.95) 211 pp. ISBN: 0-8010-0786-0.

The reprint of a book described in *NTA* 13, pp. 406-407. After discussing Israel's ideal of theocracy ("no king but God"), the author treats the human kings and kingdoms of Israel from Saul to A.D. 70, as well as the various concepts of the kingdom. The book closes with a section on the birth, life, death, resurrection, and final victory of Christ the king and the kingdom that he establishes.

F. F. BRUCE, *Peter, Stephen, James, and John. Studies in Early Non-Pauline Christianity* (Grand Rapids: Eerdmans, 1980, \$7.95) 159 pp. Indexed. LCN: 80-11501. ISBN: 0-8028-3532-5.

Intended to complement the author's *Paul: Apostle of the Heart Set Free* (1977), this volume considers four non-Pauline movements in the early church: Peter and the Eleven, Stephen and other Hellenists, James and the church of Jerusalem, and John and his circle [see § 23-145]. The most important sources are Paul's letters and Acts. The book was first published in 1979 by Paternoster Press in Exeter, UK, under the title *Men and Movements in the Primitive Church*.

M. CASEY, *Son of Man. The interpretation and influence of Daniel 7* (London: SPCK, 1979, £12.50) xvi and 272 pp. Bibliography. Indexed. ISBN: 0-281-03697-7.

The revised version of a doctoral dissertation directed by C. K. Barrett and accepted by the University of Durham in 1977, this examination of the phrase "son of man" first discusses its use in Daniel 7 [see § 21-945] and its interpretation in the Syrian and Western traditions and then traces the use and interpretation of Daniel 7 in the Apocrypha and Pseudepigrapha [see § 21-264]. Then the influence of Daniel 7 is investigated with reference to Revelation, the NT Epistles, and the Gospels and Acts. Casey concludes that Daniel 7 accounts for the presence of the term "son of man" in only a small group of NT sayings, and that *br 'nš* had its setting in Jesus' life and *ho huios tou anthrōpou* had its setting in the early church [see § 21-880].

C. CHARLIER, *Le christianisme. Essai de synthèse. I: Le témoin. Approche humaine de la foi; II: Le Fils, révélateur du Père en Esprit, Bible et Vie Chrétienne*, nouvelle série (Paris: Lethielleux, 1979, paper) 245 pp.; 247 pp. Indexed. ISBN: 2-249-61003-7; 2-249-61004-5.

After introductory remarks concerning faith, the first volume explores the exterior dimensions of the Christ-event with reference to the witness of Paul, the Synoptic Evangelists, Jesus, and the OT. Then the interior dimension of the Christ-event is discussed under the following headings: the call to vigilance, the teacher of wisdom, the master of justice, and the judge of the living and the dead. The second volume considers the theme of salvation under three aspects: origin (the plan of the Father), realization (the mystery of the Son), and acceptance (life in the Spirit). Charlier is also the author of *Jean l'évangéliste* (1978).

J. CHMIEL, *Interpretacja Starego Testamentu w kerygmacie apostolskim o zmartwychwstaniu Jezusa. Studium hermeneutyczne* (Cracow: Polskie Towarzystwo Teologiczne, 1979, paper) v and 222 pp. Bibliography. Indexed.

This examination of the interpretation of the OT in the apostolic kerygma concerning the resurrection of Jesus first discusses the semantics of the translation of key terms and then focuses on the pentecostal kerygma of Acts 2:14-36 and the thaumaturgic kerygma of Acts 3:12-26; 4:8-12. The final chapter explores the semiotics of the apostolic kerygma in 1 Cor 15:3b-5. Chmiel, professor on the pontifical faculty of theology at Cracow, concludes that consciousness of the fulfillment of the messianic promises in the resurrection of Jesus was the primary hermeneutical principle in the apostolic kerygma, and that this principle was based on the experience of the fact of the resurrection. An eight-page summary in French is provided.

S. B. CLARK, *Man and Woman in Christ. An Examination of the Roles of Men and Women in Light of Scripture and the Social Sciences* (Ann Arbor, MI: Servant Books, 1980, \$15.95) xiii and 753 pp., fig. Bibliography. Indexed. LCN: 80-12700. ISBN: 0-89283-084-0.

This study on the social roles of men and women first surveys the scriptural evidence (looking

particularly at Eph 5:22–33; 1 Pet 3:1–7; 1 Cor 11:2–16; 14:33–36; 1 Tim 2:8–15) and concludes that different roles for men and women provide a way of patterning relationships so that the life of the community is built up most effectively. The second part explores some of the problems encountered in assessing the biblical data, and the third part considers the applicability of the scriptural teaching in light of modern psychological and sociological insights. The last part suggests how Christians should approach the roles of men and women in our contemporary situation.

D. COLOMBO, *Maria nelle attese d'Israele*, "Fons Signatus" 24 (Pallanza: Centro Mariano Chaminade, 1979, paper) 155 pp. Bibliography. Indexed.

The author of *Maria nel Vangelo e nell'Apocalisse di S. Giovanni* (1977) first explores the use of OT texts and themes related to the Messiah and his mother in the Lukan and Matthean infancy narratives. Then he focuses on Gen 3:15 and its importance for the mystery of Mary, Mary in Isa 7:14, and the prophet Micah. Three appendixes are included.

J. GRAY, *The Biblical Doctrine of the Reign of God* (Edinburgh: T. & T. Clark, 1979, £10.95) xiv and 401 pp. Indexed. ISBN: 0-567-09300-X.

This investigation of the reign of God in the Bible is motivated by the conviction that the theme is central not only to the faith of Israel but also to the Gospels, and should not be overlooked in favor of what may seem more obviously relevant to our situation. After reviewing the debate about the enthronement psalms, Gray discusses the reign of God as portrayed in the book of Psalms, the preexilic prophets, the postexilic prophets, prophetic eschatology, and apocalyptic. The chapter on the Messiah, the Servant of Yahweh, and the Son of Man is followed by treatments of the kingdom of God in the mission of Jesus and the reign of God in the church. Gray is professor of OT at King's College, University of Aberdeen.

A. H. J. GUNNEWEG AND W. SCHMITHALS, *Herrschaft*, Biblische Konfrontationen 1012 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1980, paper DM 14) 197 pp. ISBN: 3-17-002013-7.

After terminological clarifications, this biblical-theological investigation of power and authority first discusses dominion as a divine arrangement in the ancient Near East, Israel, and the Hellenistic emperor cult. The second part treats biblical confrontations with power: Israel's criticism of the monarchy, the Messiah and God's dominion, God's present and future rule according to the OT, Jesus as Lord, God's present-future rule in the NT, Bethlehem or Rome (Lk 2:1–20), and Jesus or Herod (Mt 2:1–12). The final part considers earthly rule under God: God or Caesar, the lord of the household, and church order. Gunneweg is professor of OT at Bonn, and Schmithals is professor of NT at the Kirchliche Hochschule in Berlin.

G. R. HABERMAS, *The Resurrection of Jesus. An Apologetic* (Grand Rapids: Baker, 1980, paper \$5.95) 187 pp., 6 figs. Bibliography. ISBN: 0-8010-4215-1.

Habermas, associate professor of apologetics and philosophy at Detroit Bible College, seeks to establish the resurrection of Jesus as the foundation of both Christian theology and Christian apologetics. In the first part he develops a resurrection apologetic in five steps: Jesus' resurrection as history, the existence of God, the person and teachings of Christ, the kingdom of God, and salvation. The second part examines other topics in light of Jesus' resurrection: world views, the inspiration of Scripture, eternal life, and the Holy Spirit and apologetics. N. L. Geisler has provided a brief foreword.

F. HAHN, K. KERTELGE, AND R. SCHNACKENBURG, *Einheit der Kirche. Grundlegung im Neuen Testament*, Quaestiones disputatae 84 (Freiburg—Basel—Vienna: Herder, 1979, paper DM 24) 132 pp. Bibliography. ISBN: 3-451-02084-X.

Three distinguished German NT scholars present articles on various aspects of church unity: F. Hahn on the oneness of the church and the community of churches in the perspective of the NT, R. Schnackenburg on the oneness of the church with reference to the idea of *koinōnia*, and K. Kertelge on eucharistic community and church community in the NT and the early church. Schnackenburg has supplied a two-page foreword.

Z. HAYES, *What Are They Saying About Creation?*, A Deus Book (New York—Ramsey, NJ: Paulist, 1980, paper \$2.95) vi and 120 pp. Bibliography. LCN: 80-80870. ISBN: 0-8091-2286-3.

This synthesis of developments on basic issues in creation theology first discusses the relationship between science and theology and then explains the new ways of reading the relevant biblical and theological sources. The theology of creation in the OT and NT is said to reflect the gradually emerging future-consciousness of the Jewish and Christian communities. The remaining chapters treat the new shape for the doctrine of creation, creation and the origin of the human race, original sin, new creation and eschatology, and prospects for further developments. Hayes is professor of theology at the Catholic Theological Union in Chicago.

M. G. KLINE, *Images of the Spirit*, Baker Biblical Monograph (Grand Rapids: Baker, 1980, paper \$6.95) 142 pp. Indexed. ISBN: 0-8010-5416-8.

Kline, professor of OT at Gordon-Conwell Theological Seminary in South Hamilton, MA, seeks to contribute to the development of the *imago Dei* doctrine by adding data to the scriptural basis of our thinking on this topic and by sketching a way in which the doctrine might be restructured so as to fit more squarely on this biblical base. The four chapters concern the Glory-Spirit and his human image, a priestly model of the image of God, a prophetic model of the image of God, and the Spirit-Presence and his parousia day. Although the OT is the primary focus of the study, attention is also given to the NT, especially the book of Revelation. Three of the chapters are revised versions of articles published in *WestTheolJourn* 39 ('76-'77) 250-272; 40 ('77-'78) 39-62, 245-280.

J. M. LOCHMAN, *Reconciliation and Liberation. Challenging a One-Dimensional View of Salvation*, trans. D. Lewis (Philadelphia: Fortress, 1980, paper \$6.95) 159 pp. LCN: 78-54555. ISBN: 0-8006-1340-6.

Writing from a biblical-theological perspective, Lochman argues that salvation cannot be reduced to a single dimension and that our witness to salvation must be comprehensive, holistic, and ecumenical. The major topics treated are Jesus Christ as the center of salvation, salvation as reconciliation, and salvation as liberation. Lochman is professor at the University of Basel.

J. I. H. McDONALD, *Kerygma and Didache. The articulation and structure of the earliest Christian message*, Society for New Testament Studies Monograph Series 37 (Cambridge, UK—New York: Cambridge University Press, 1980, \$19.95) xiv and 248 pp. Bibliography. Indexed. LCN: 77-95446. ISBN: 0-521-22055-6.

The substantially revised version of a doctoral dissertation directed by H. Anderson and presented to the University of Edinburgh in 1974, this investigation of early Christian structures and procedures of communication contains chapters on *prophēteia*, *paraklēsis* and *homilia*, *parainesis* and *katēchesis*, and *paradosis*. In each instance the Jewish and Greco-Roman background is explored, and the ways in which these modes of communication were used by Jesus and the early church are examined. McDonald, lecturer in religious studies at Moray House College in Edinburgh, concludes by showing how an understanding of *kērygma* and *didachē* helps clarify the task of communicating the Christian message today.

F. J. MOLONEY, *Disciples and Prophets. A Biblical Model for the Religious Life* (London: Darton, Longman and Todd, 1980, £7.95) xiii and 225 pp. Bibliography. Indexed. ISBN: 0-232-51463-1.

Seeking to identify a biblical model for religious life within the context of the universal call to sanctity, this volume treats the topic under the following headings: a God who calls (the God of the OT, God as love in the NT), a community that answers (the OT community, the communities of Jesus Christ, the religious community), through a vowed life (poverty, chastity, obedience), and to live as disciples of Jesus and prophets of the Lord. Moloney, the author of *The Johannine Son of Man* (2nd ed., 1978), locates the unique identity of the religious in their prophetic function.

F. MUSSNER, *Traktat über die Juden* (Munich: Kösel, 1979) 399 pp. Indexed. ISBN: 3-466-20190-X.

Written primarily for Christians, this study begins by sketching a Christian theology of Judaism and reflects in detail on the great heritage of Israel's faith with reference to monotheism, creation, humanity as God's image, etc. Then three chapters are devoted to NT material under the following headings: the "Jew" Jesus, Paul and Israel, and theological compensation as seen in the Gospels. The final chapters consider what divides Jews and Christians (Christology, one teacher, freedom and the Law, concepts of redemption, the unity of humanity in Christ) and what they have in common (the realization, prophetic protest, the "shalomization" of the world, the eschatological reservation, God as all in all). A brief commentary on Vatican II's *Nostra aetate* and M. Buber's translation of Psalm 129 conclude the volume.

N. PUNT, *Unconditional Good News. Toward an Understanding of Biblical Universalism* (Grand Rapids: Eerdmans, 1980, paper \$6.95) x and 169 pp. Indexed. LCN: 80-10458. ISBN: 0-8028-1835-8.

Punt, pastor of the Evergreen Park Christian Reformed Church in Evergreen Park, IL, argues that all persons by God's sovereign grace are united with Christ and will inherit eternal life except those who will receive the just judgment of their sins in eternal death. The chapters concerned with the biblical evidence on this issue treat Rom 5:18 as the starting point, universal declarations in the Scriptures, the exceptions, a fresh approach to the universalistic texts, the universalistic texts, and biblical particularism. The remaining chapters develop some of the theological and practical implications of the book's thesis.

H. J. RICHARDS, *Death and After: What Will Really Happen?*, Fount Paperbacks (London: Collins, 1980, paper £1.25) 126 pp. ISBN: 0-00-625914-6.

Seeking to make more accessible the recent theological discussions about the last things, this volume contains chapters on death, the resurrection of the body, heaven and eternal life, judgment and hell, the coming of Christ, and life after death. Richards emphasizes that, to be true to the NT's sense of urgency, these matters must be seen as present realities. He is also the author of *The First Christmas* (1973), *The Miracles of Jesus* (1975), and *The First Easter* (1976) in the same series.

E. SCHILLEBEECKX, *Christ. The Experience of Jesus as Lord*, trans. J. Bowden, A Crossroad Book (New York: Seabury, 1980, \$29.50) 925 pp. Bibliographies. Indexed. LCN: 80-50120. ISBN: 0-8164-0136-5.

The original Dutch version of this book was published under the title *Gerechtigheid en liefde: Genade en bevrijding* (1977). Intended as the sequel to *Jezus, het verhaal van een levende* (1974), the volume focuses on the NT elaboration of what Christians experienced in their encounters with Jesus. It contains four major parts: the authority of new experiences and the authority of the NT; the NT theology of the experience of grace; the structural elements of the NT theologies of grace; and God's glory in relation to humanity's truth, well-being, and happiness. The 548-page section on the NT theology of the experience of grace treats the field of meaning in the vocabulary, experiences of grace and their interpretations, the interpretative elements, and the life of Christians in the world.

A. VANHOYE, *Prêtres anciens, prêtre nouveau selon le Nouveau Testament*, Parole de Dieu 20 (Paris: Seuil, 1980, paper) 374 pp. Bibliography. Indexed. ISBN: 2-02-05605-4.

Vanhoye, professor of NT at the Pontifical Biblical Institute in Rome and author of many books and articles on the epistle to the Hebrews, first examines NT texts that use the term "priest" with reference to Jewish or pagan priests and explores the complexity of the ancient priesthood and the problems it raised for the early Christians. The central and longest part of the study deals with Jesus Christ as the new priest according to Hebrews. Particular attention is paid to Christ's high priesthood, divine authority, human compassion, newness, decisive priestly action, and efficacious sacrifice. The last part treats those passages that attribute

priesthood to Christians as a priestly people (1 Pet 2:1–10; Rev 1:6; 5:10; 20:6). Vanhoye concludes that Christ as the one new priest succeeds the many priests of antiquity.

R. E. O. WHITE, *Biblical Ethics* (Atlanta: Knox, 1979, paper \$7.95) 254 pp. Bibliography. Indexed. LCN: 79–18058. ISBN: 0–8042–0787–9.

This comprehensive account of the moral teachings of the Bible is arranged according to the following outline: legacies of earlier Hebrew religion, legacies of later Judaism, Jesus and his Jewish inheritance, the family of God and the life of sonship, the kingdom of God and the life of obedience, the Son of God and the life of imitation, ethics in the primitive church, Pauline moral theology, Paul's ethical directives, Petrine counsels, Johannine rigor, and "subapostolic" discipline. White, principal of the Baptist Theological College of Scotland, draws attention to four central aspects of biblical morality: the religious root, the social and earthly context, the focus upon Christ, and the capacity for continual development.

J. WILLIAMS, *The Holy Spirit, Lord and Life-Giver. A Biblical Introduction to the Doctrine of the Holy Spirit* (Neptune, NJ: Loizeaux, 1980, \$8.50) 320 pp. Bibliography. Indexed. LCN: 79–27891. ISBN: 0–87213–950–6.

Williams's investigation of the OT and NT references to the Holy Spirit is presented under the following headings: the Lord and the Holy Spirit, the Holy Spirit and the Word, the Holy Spirit and the church, the Holy Spirit and the Christian, baptism in the Holy Spirit, the special ministries of the Holy Spirit, and the Holy Spirit in the Scriptures. The appendix concerns the doctrine of the Holy Spirit in the early church from the Subapostolic Fathers to the Council of Toledo in A.D. 589. F. F. Bruce has contributed a two-page foreword.

F. M. YOUNG, *The Use of Sacrificial Ideas in Greek Christian Writers from the New Testament to John Chrysostom*, Patristic Monograph Series 5 (Cambridge, MA: Philadelphia Patristic Foundation, 1979, paper) iv and 317 pp. Bibliography. LCN: 78–61400. ISBN: 0–915646–04–8.

Prepared as a doctoral dissertation under the supervision of M. F. Wiles and R. M. Grant and presented to the University of Cambridge in 1967, this examination of sacrifice in early Christianity contains four major sections: sacrifice in Greek and Jewish religion as the background to Christian sacrificial ideas, the development of the Christian spiritual cult and its relationship to contemporary religious ideas, the nature of Christ's sacrifice, and the relationship between Christ's sacrifice and the spiritual sacrifice offered by Christians. Young has expressed some of her views on this topic in *Sacrifice and the Death of Christ* (1975).

J. A. ZIESLER, *The Jesus Question* (Guildford, UK—London: Lutterworth, 1980, paper £4.95) viii and 149 pp. Bibliographies. Indexed. ISBN: 0–7188–2431–8.

This introduction to some of the current debates about Jesus first treats the question of history: Can we know what Jesus was like? Do we have the wrong Jesus? Do we know what Jesus thought about himself? Then the question of what the NT says is addressed: Was there an evolution of Christology in the NT? Does the NT say that Jesus is God? Does the NT regard Jesus as truly human? The final section considers the question of interpretation with reference to the Chalcedonian definition, the recent British controversy about the myth of God incarnate, and constructive solutions. Ziesler, lecturer in theology in the department of theology and religious studies at the University of Bristol (UK), is also the author of *The Meaning of Righteousness in Paul* (1972) and *Christian Asceticism* (1974).

THE WORLD OF THE NEW TESTAMENT

Y. AHARONI, *The Land of the Bible. A Historical Geography*, trans. A. F. Rainey (rev. ed.; Philadelphia: Westminster, 1979, paper \$19.95) xiv and 481 pp., 34 maps. Indexed. LCN: 80–14168. ISBN: 0–664–24266–9.

First published in Hebrew in 1962 and then in an updated and enlarged English version in 1967, this historical geography of the Holy Land first surveys the general setting, the many contrasts, roads and highways, boundaries and names, the historical sources, and the study of

toponymy. The second part discusses Palestine through the ages: the Canaanite period, Israelite conquest and settlement, the united monarchy, the kingdoms of Israel and Judah, and the latter days of the Judean kingdom. Prior to his death in 1976, Aharoni had completed his insertions for the main texts of the revised Hebrew and English editions. A. F. Rainey has put those passages into proper English, devised the documentary apparatus for the footnotes, and added some material in order to bring the work up to date.

L. F. BADIA, *The Dead Sea People's Sacred Meal and Jesus' Last Supper* (Washington, DC: University Press of America, 1979, paper \$6.50) vi and 75 pp. Bibliography. LCN: 79-66231. ISBN: 0-8191-0807-3.

Part of a doctoral dissertation prepared for New York University, this study discusses the historical background of the Qumran community, explores the community's sacred meal mentioned in 1QS and 1QSa, examines Jesus' Last Supper described in the Synoptic Gospels, and compares the two kinds of meals. Badia concludes that the Qumran sacred meals and the Last Supper both reflect the spirit of sectarian eschatological communities and differ chiefly with respect to the central significance accorded to Jesus in the Last Supper.

R. S. BAGNALL AND N. LEWIS (EDS.), *Columbia Papyri VII. Fourth Century Documents from Karanis*, American Studies in Papyrology 20 (Missoula: Scholars Press, 1979, \$45) xiv and 275 pp., 2 microfiches. Indexed. LCN: 78-31952. ISBN: 0-89130-277-8.

Dating between the reign of Diocletian and the 370s and found at Karanis in Egypt, the sixty-eight papyri published in this volume constitute important new evidence for a variety of problems in administration, taxation, and social and economic history. The documents were copied by Lewis in 1936-37 and reviewed recently by Bagnall. The translations and commentaries, with one exception, are almost entirely Bagnall's work, though Lewis read and improved them at many points. The introductions, Greek texts, English translations, and commentaries are presented according to the following topical outline: accounts of taxes and land, receipts for delivery of bullion, receipts for deliveries in kind, petitions for recovery, and the loan contracts of Tetoueis. Photographs of the papyri are provided on two microfiches inserted in the inside back cover.

J. P. V. D. BALSDON, *Romans and Aliens* (Chapel Hill, NC: University of North Carolina Press, 1979, \$24) x and 310 pp. Bibliographies. Indexed. LCN: 79-14471. ISBN: 0-8078-1383-4.

This book investigates how the Romans regarded other peoples, how they regarded themselves, and how other peoples regarded the Romans. It also considers how they communicated and affected one another, given the marked differences in their backgrounds and customs. The major topics treated are the Romans as the gods' own people and Rome as the world's capital, snobbery, attitudes toward Greeks and other peoples, Romans abroad, enslavement and the purchase of slaves, becoming a Roman, expulsion and deprivation of citizenship, communication, names, negative and positive attitudes toward Rome, and looks and habits. Balsdon, who died while this book was in press, was for forty years a fellow and tutor of Exeter College, Oxford.

K. BEYSLAG, *Evangelium als Schicksal. Fünf Studien zur Geschichte der Alten Kirche* (Munich: Claudius, 1979, paper DM 16.80) 142 pp. Bibliography. ISBN: 3-532-71303-9.

The five previously published articles that appear in this volume treat "in the world, not of the world" as the way of early Christianity (1964), church and society among the early Christians (1969), the history of the Sermon on the Mount in the early church (1977), the problem of suffering in early Christianity (1974), and the nature of mystical experience (1978). Beyschlag, professor of historical theology at Erlangen, is also the author of *Simon Magus und die christliche Gnosis* (1974).

E. BICKERMAN, *The God of the Maccabees. Studies on the Meaning and Origin of the Maccabean Revolt*, trans. H. R. Moehring, Studies in Judaism in Late Antiquity 32 (Leiden: Brill, 1979, 48 gld.) xiv and 122 pp. Indexed. ISBN: 90-04-05947-4.

This translation of *Der Gott der Makkabäer* (1937) omits the footnotes and two appendixes

and incorporates the references to other literature into the text. Attempting to determine the sequence of events that we usually call the persecution of Antiochus IV Epiphanes, the volume contains chapters on the tradition, interpretations of the persecution, the course of events, the apostasy, and Bickerman's interpretation. The appendixes survey the sources and discuss the chronology of the events. Bickerman argues that Antiochus' intervention in the religious affairs of Jerusalem was inspired by Jewish authorities.

A. BÖHLIG (ED.), *Die Gnosis*, Dritter Band: *Der Manichäismus*, Die Bibliothek der alten Welt (Zurich—Munich: Artemis, 1980, 58 Sw. fr.) 462 pp. Bibliography. Indexed. ISBN: 3-7608-3656-9.

The 67-page introduction to this anthology of Manichean writings treats the sources and their value, Mani's life, his faith and theology, the Manichean ethic and its materialization in the church, Manichean literature, and the Manichean mission and its significance for the nomenclature and content of Manichean doctrine. Then the German translations of the texts are presented under seven headings: Mani's life; the Manichean system; the elaboration of the myth in lectures; the ethic, liturgy, and hierarchy of the Manicheans; Mani's writings; Manichean hymns; and anathemas against Manicheism. Böhlig received assistance from J. P. Asmussen and several other specialists in preparing the volume. The preceding volumes in the series were described in *NTA* 14, p. 119 and 16, p. 253.

T. A. BUSINK, *Der Tempel von Jerusalem von Salomo bis Herodes. Eine archäologisch-historische Studie unter Berücksichtigung des westsemitischen Tempelbaus. Band 2: Von Ezechiel bis Middot* (Leiden: Brill, 1980, 340 gld.) xxxii and pp. 701-1612. Illustrated. Bibliography. Indexed. ISBN: 90-04-06047-2.

The first volume in this project concerned Solomon's Temple and was published in 1970. This volume, which appeared shortly after the author's death in 1980, contains chapters on the plan of the temple envisioned in Ezekiel 40-48, the temple built under Zerubbabel, the continuance and decline of the Second Temple, the area occupied by the Dome of the Rock and the al-Aqsa Mosque, the Herodian temple, temples in Nabatea and Syria, the temple and the synagogue, the temple as the shrine of the Jewish nation, the destruction of the Second Temple, and the temple envisioned in tractate *Middot*. The study approaches the Second Temple from archaeological, historical, architectural, literary, and theological perspectives. Nineteen plates and 155 figures are included.

R. CANTALAMESSA (ED.), *La Pâque dans l'Eglise ancienne*, trans. F. Morard, *Traditio Christiana* 4 (Bern—Frankfurt/M.—Las Vegas: P. Lang, 1980, 91.20 Sw. fr.) xlii and 234 pp. Bibliography. Indexed. ISBN: 3-261-03189-1.

The Greek or Latin texts and the French translations of 140 passages relevant to the history and meaning of the Passover and Easter in the early church are presented on facing pages under the following headings: Jewish sources, NT, sources for the history of the Easter controversy in the 2nd century A.D., Greek writers, Syriac writers, and Latin writers. The selections range from the Septuagint of Exod 12:1-14 to Rupert of Deutz's *De divinis officiis* 6:26. The NT passages are Mt 26:26-29 parr.; Jn 19:31-37; and 1 Cor 5:7-8. A twenty-page introduction and a ten-page bibliography are provided. Cantalamessa is professor of the history of Christian origins and director of the department of religious studies at the Catholic University of Milan. This collection was first published in Italian under the title *La Pasqua nella Chiesa antica* (1978).

H. J. W. DRIJVERS, *Cults and Beliefs at Edessa*, *Études préliminaires aux religions orientales dans l'empire Romain* 82 (Leiden: Brill, 1980, 96 gld.) xxx and 204 pp., 34 plates. Bibliography. Indexed. ISBN: 90-04-06050-2.

After surveying Edessa's history and cultural characteristics, Drijvers describes the archaeological and literary sources for studying its pagan religion during the first three centuries of the Christian era and then focuses on the cults of Nebo and Bel, Atargatis, Sin the lord of the gods at Sumatar, Harabesi, and Azizos and Monimos and other Arab deities. The final chapter discusses Edessan religion, paganism in the Roman empire, and early Christianity. Drijvers, the

author of *Old-Syriac (Edesseean) Inscriptions* (1972) and *The Religion of Palmyra* (1976), observes that the most impressive feature of the Edessan pantheon was that it consisted of various deities of different cultural origins.

S. FREYNE, *Galilee from Alexander the Great to Hadrian, 323 B.C.E. to 135 C.E. A Study of Second Temple Judaism*, University of Notre Dame Center for the Study of Judaism and Christianity in Antiquity 5 (Wilmington, DE: Glazier, 1980, \$27.50; Notre Dame, IN: University of Notre Dame Press) xviii and 491 pp., 3 maps. Bibliography. Indexed. LCN: 79-57485. ISBN: 0-89453-099-2 (Glazier), 0-268-01002-1 (University of Notre Dame Press).

The first section of this study of Galilee from 323 B.C. to A.D. 135 treats the geography of the area and its human settlement, the rise of Hellenism and the Jewish response, and Roman control from 63 B.C. to A.D. 135. Then under the heading "social and cultural" there are discussions of the cities and the Hellenistic ethos of Galilee, economic realities and social stratification, and revolutionary tendencies. The last part concerns Galilean religious life with special reference to the Jerusalem Temple, the halakah, and Christianity. Freyne, professor of NT studies at Loyola University in New Orleans, argues that Galilee remained primarily Jewish and rural, and that the Galilean peasants were largely unaffected by Hellenistic and Roman cultural influences, Jewish revolutionary movements, or primitive Christianity.

S. FREYNE, *The World of the New Testament*, New Testament Message 2 (Wilmington, DE: Glazier, 1980, paper \$6.95) xxii and 199 pp., 3 maps. Bibliography. LCN: 79-53889. ISBN: 0-89453-125-5.

This introduction to the world of early Christianity draws heavily on nonbiblical sources in painting its picture, while making the necessary connections with the NT documents. After a seven-page time chart in which the events of Greco-Roman and Jewish history are correlated, the work treats the Greek inheritance with reference to the Hellenistic city, economic and social influences, and religion. Then the part on the Roman world investigates the political scene during the 1st century A.D., the Jews in Palestine, and the Jews in the Diaspora. Under "the Jewish religion," Freyne considers the Exile and return, the Hellenistic reform and its repercussions, the religious parties in the 1st century, and the making of rabbinic Judaism. The final section discusses Jesus and the early Christian movement from historical and geographical, sociological, and theological perspectives.

F. GARCÍA BAZÁN, *Gnosis. La esencia del dualismo gnóstico*, Estudios Filosóficos 3 (2nd rev. ed.; Buenos Aires: Ediciones Castañeda, 1978, paper 16,000 pesos) 375 pp. Bibliography. Indexed.

The first part of this revised edition of a study published in 1971 considers the definition of gnosticism, the origins of gnosticism, the dualism of Christian gnosticism, the NT and gnosticism, Plotinus and gnosticism, and oriental gnosticism. The second part is an anthology of gnostic texts in translation. García Bazán views Christian gnosticism as one form of a broad religious and philosophical phenomenon. A foreword by A. Asti Vera and three pages of scholarly opinions regarding the first edition are included.

L. A. HOFFMAN, *The Canonization of the Synagogue Service*, University of Notre Dame Center for the Study of Judaism and Christianity in Antiquity 4 (Notre Dame, IN—London: University of Notre Dame Press, 1979, \$15.95) x and 245 pp. Bibliography. Indexed. LCN: 78-62972. ISBN: 0-268-00727-6.

This investigation of the standardization of the Jewish liturgical services from the mid-8th to the 11th century contains chapters on the Passover Haggadah, the Shema and its blessings, the Benedictions and the Kaddish, the Piyyut, the Sabbath liturgy, festival and holiday liturgies, the preliminary morning service, the life cycle and grace after meals, and miscellaneous debates and liturgical alternatives. Three appendixes are included. Hoffman divides the process of fixing the liturgy in gaonic times into three periods and views the first period (from the mid-8th to the early 10th century) as unique.

J. H. W. G. LIEBESCHUETZ, *Continuity and Change in Roman Religion* (New York—Oxford: Oxford University Press, 1979, \$49) xvi and 359 pp. Bibliography. Indexed. LCN: 78-40499. ISBN: 0-19-814822-4.

The first chapter in this book deals with religion in the disintegrating Roman republic, its role in the political system, and its resistance to rationalism. The second chapter describes the changes of direction that Roman religion had to undergo in order to adapt to the needs of the new semimonarchical system of government. The third chapter considers developments under the Julio-Claudian emperors, the fourth centers on the crisis that brought down the emperor Nero, and the fifth bridges the 3rd century, when the empire was on the point of disintegration. Liebeschuetz, senior lecturer in classics at the University of Leicester and author of *Antioch* (1972), argues that belief in the possibility of divination was one of the constants of Roman history and that Roman religion was never amoral.

J. NEUSNER, *Beyond Historicism, After Structuralism: Story as History in Ancient Judaism*, The 1980 Harry Spindel Memorial Lecture (Brunswick, ME: Bowdoin College, 1980, paper) 30 pp.

As a means of illustrating how to read a story and determine what is important about it, Neusner focuses on the accounts of Honi's prayer for rain (*m. Ta'an.* 3:8) and Yohanan ben Zakkai's escape from Jerusalem (*'Abot de Rabbi Nathan* 4). He leads his audience through three successive readings of the texts: historicist, structuralist, and poststructuralist. The two stories testify primarily to the social relationships and imaginative life of the periods to which they spoke but do not necessarily provide facts for the history of the period of which they spoke.

J. POUILLY, *Los manuscritos del Mar Muerto y la comunidad de Qumrân*, trans. N. Darrícal, Documentos en torno a la biblia 2 (Estella-Navarra: Verbo Divino, 1980, paper) 85 pp., 6 figs., map. Bibliography. Indexed. ISBN: 84-7151-259-9.

Published originally in French under the title *Les manuscrits de la mer Morte et la communauté de Qumrân* (1979), this booklet treats the archaeological evidence relating to the discovery of the Dead Sea scrolls, the Qumran community as seen in *Manual of Discipline* (1QS), the liturgical life of the community, the beliefs of the community (dualism, the spirit of holiness, the covenant, messianism, eschatology), exegesis at Qumran and the beginnings of Essene history, and the significance of the Qumran documents for the NT. Many excerpts from the Qumran texts are presented in Spanish translation. Pouilly is the author of *La Règle de la Communauté de Qumrân* (1976).

E. P. SANDERS (ED.), *Jewish and Christian Self-Definition. Vol. 1: The Shaping of Christianity in the Second and Third Centuries* (Philadelphia: Fortress, 1980, \$15.95) xviii and 314 pp. Bibliography. Indexed. LCN: 79-7390. ISBN: 0-8006-0578-0.

Prepared for a symposium held at McMaster University in Hamilton, Ontario, in 1978, the thirteen articles in this volume concentrate on the development of early Christianity from a sect to a church: R. A. Markus on the problem of self-definition in the process from sect to church, R. M. Grant on the social setting of 2nd-century Christianity, W. R. Schoedel on theological norms and social perspectives in Ignatius of Antioch, J. Pelikan on the two sees of Peter, A. H. Armstrong on the self-definition of Christianity in relation to later Platonism, R. L. Wilken on Christians as the Romans and Greeks saw them, G. W. MacRae on why the church rejected gnosticism, J. E. Ménard on normative self-definition in gnosticism, B. A. Pearson on Jewish elements in gnosticism and the development of gnostic self-definition, G. Lüdemann on the successors of pre-A.D. 70 Jerusalem Christianity in light of the Pella tradition, G. Vallée on theological and nontheological motives in Irenaeus' refutation of the gnostics, R. Mortley on the past in Clement of Alexandria, and P. M. O'Cleirigh on the meaning of dogma in Origen.

D. SÄNGER, *Antikes Judentum und die Mysterien. Religionsgeschichtliche Untersuchungen zu Joseph und Aseneth*, Wissenschaftliche Untersuchungen zum Neuen Testament, Reihe 2/5 (Tübingen: Mohr-Siebeck, 1980, paper DM 49) viii and 274 pp. Bibliography. Indexed. ISBN: 3-16-142871-4.

The revised and somewhat abbreviated version of a doctoral dissertation directed by C.

Burchard and accepted by the theological faculty at Heidelberg in 1979, this study of *Joseph and Asenath* first reviews the various hypotheses regarding its history-of-religions setting: the consequences of P. Batiffol's literary-critical approach, Palestinian-Jewish, gnostic, Essene and Therapeutic, and a complex background. The second part explores whether or not *Joseph and Asenath* should be understood as a combination of elements of a mystery initiation, by discussing terminology, the Eleusinian mysteries, Isis initiation, initiation and mystery, wisdom, and the purpose of the work. Sanger concludes that neither formal features nor its content allow the document to be described as a mystery romance.

W. SCHRAGE, *Die Elia-Apokalypse*, Judische Schriften aus hellenistisch-romischer Zeit, Band V: Apokalypsen, Lieferung 3 (Gutersloh: Mohn, 1980, paper DM 42) pp. 195–288. Bibliography. Indexed. ISBN: 3–579–03953–9.

In his 36-page introduction to *Apocalypse of Elijah*, Schrage discusses the available textual material, the content and form of the work, the Christian and Jewish traditions in it, the author's redactional activity, the time of origin and the historical setting, the task of translation, and bibliography. The major part of the fascicle contains a new German translation of the Coptic text along with extensive notes below.

K.-D. SCHUNCK, *1. Makkabaerbuch*, Judische Schriften aus hellenistisch-romischer Zeit, Band I: Historische und legendarische Erzhlungen, Lieferung 4 (Gutersloh: Mohn, 1980, paper DM 42) pp. 288–373. Bibliography. Indexed. ISBN: 3–579–03914–8.

Schunck's five-page introduction to 1 Maccabees considers the book's title, texts and versions, sources, historical value, religious significance, and structure. The following general outline is proposed: introduction (1:1–9), Antiochus IV Epiphanes (1:10–2:70), Judas Maccabeus (3:1–9:22), Jonathan (9:23–12:53), Simon (13:1–16:22), and conclusion (16:23–34). Then after four pages of bibliography, the fascicle presents a new German translation of 1 Maccabees accompanied with brief footnotes.

F. SIEGERT, *Drei hellenistisch-judische Predigten. Ps.-Philon, "Uber Jona," "Uber Simson" und "Uber die Gottesbezeichnung, wohltatig verzehrendes Feuer."* I: bersetzung aus dem Armenischen und sprachliche Erluterungen, Wissenschaftliche Untersuchungen zum Neuen Testament 20 (Tubingen: Mohr-Siebeck, 1980, paper DM 56) 109 pp. Bibliography. Indexed. ISBN: 3–16–142601–0.

After an eight-page foreword concerning the text, form, and content of the three Hellenistic-Jewish homilies ascribed to Philo, this volume presents new German translations (with brief notes at the bottom of the pages) of *De Jona*, *De Sampson*, and *De Deo* or *De visione angelorum ad Abraham*. These sermons were originally composed in Greek, but now exist only in Armenian translations.

M. E. STONE, *Scriptures, Sects and Visions. A Profile of Judaism from Ezra to the Jewish Revolts* (Philadelphia: Fortress, 1980, \$11.95) x and 150 pp. Bibliography. Indexed. LCN: 79–54151. ISBN: 0–529–05722–5.

Stone, associate professor of Jewish thought at Hebrew University and a well-known editor-translator of ancient Jewish texts, shares with a nonspecialist audience some of the things that he has found surprising in his recent studies of the history of Judaism in the Second Temple period. The eleven chapters concern the enterprise, the age, the Bible and the Exile and restoration, new light on the 3rd century B.C., Enoch and apocalyptic origins, the sources and our view of reality, hidden streams in Judaism, temples and cults, Hellenism and the Diaspora, gnosticism and Judaism, and the challenges posed by the unexplored legacies of Judaism. Special attention is given to the Dead Sea scrolls and the Nag Hammadi documents.

H. TEMPORINI, *Die Frauen am Hofe Trajans. Ein Beitrag zur Stellung der Augustae im Principat* (Berlin—New York: de Gruyter, 1978, DM 112) xii and 295 pp., 5 plates, folding chart. Indexed. ISBN: 3–11–002297–4.

The revision of a doctoral dissertation directed by J. Vogt and accepted by the philosophical faculty at the University of Tubingen in 1967, this volume assembles and evaluates information

concerning two prominent Roman women of the early 2nd century A.D. The first part discusses Pompeia Plotina, Trajan's wife, and considers her origins and family, date of birth, marriage, place in Roman history, and the titles (*mater Augusti*, *diva Plotina*) accorded to her. The second part treats Ulpia Marciana, Trajan's sister, focusing on her origins, role as *soror Augusti* and *Augusta*, consecration as *diva Marciana*, and the coins and monuments dedicated to her. Temporini concludes that the conferring of the title *Augusta* and the consecration were the most significant official indications of the position of women in the imperial household in the 2nd century.

L. T. WHITELOCKE, *An Analytical Concordance of the Books of the Apocrypha*, 2 vols. (Washington, DC: University Press of America, 1978, paper \$16.50 each) xi and 521 pp. LCN: 78-61912. ISBN: 0-8191-0625-9 (vol. 1); xi and 494 pp., fig. LCN: 78-61389. ISBN: 0-8191-0603-8 (vol. 2). Bibliography.

This concordance to the OT Apocrypha supplies the English word, the Greek form in transliteration, and each occurrence along with several words of context. The books included are 1 Esdras, Tobit, Judith, Wisdom, Sirach, Baruch, Epistle of Jeremiah, additions to Daniel, 1-4 Maccabees, and Prayer of Manasseh. The translation serving as the basic text is the King James Version. The first volume contains entries from "Aaron" to "knowledge," and the second volume covers material from "labor" to "Zorobabel." Whitelocke is professor of OT studies and Hebrew at Virginia Union University School of Theology in Richmond, VA.

A. WIENER, *The Prophet Elijah in the Development of Judaism. A Depth-Psychological Study*, The Littman Library of Jewish Civilization (London—Henley, UK—Boston: Routledge & Kegan Paul, 1978) xii and 248 pp. Bibliography. Indexed. LCN: 77-30442. ISBN: 0-7100-8128-6.

Concerned with the prophet Elijah as he appears in the biblical record and the Jewish tradition, this volume aims at throwing light on Elijah's personality by depth-psychological interpretation, and at pointing out the universal meaning of the Elijah figure. It contains chapters on Elijah as he is portrayed in the OT, the Apocrypha, haggadic literature (Talmud and Midrashim), Jewish mysticism, the pseudomessianic Sabbatian movement, the Hasidic movement, liturgy and ritual, Jewish folklore, Christianity, Islam, and contemporary Judaism. Wiener, who has worked in Jerusalem since 1964 as an analytical psychotherapist, concludes that Elijah functioned in the Jewish tradition as the prototype of the hero-archetype.

D. F. WINSLOW (ED.), *Disciplina Nostra. Essays in Memory of Robert F. Evans*, Patristic Monograph Series 6 (Cambridge, MA: Philadelphia Patristic Foundation, 1979, paper) iv and 212 pp. LCN: 79-89556. ISBN: 0-915646-05-6.

The eight articles prepared in honor of the late Professor Evans concern the ecumenical misinterpretation of 1 Jn 3:19-20 (C. C. Richardson), christological rigorism and soteriological laxism in patristic times (D. F. Winslow), "in praise of the king" as a rhetorical pattern in Athenagoras (W. R. Schoedel), Marcion's jealous God (E. Muehlenberg), the unity of human nature in the theology of Gregory of Nyssa (D. L. Balas), a structural analysis of ancient Christian views of salvation (S. Laeuchli), salvation as return to the divine in the thought of Plotinus and Origen (A. Tripolitis), and soteriological commonplaces in Cyril of Alexandria's commentary on the Fourth Gospel (J. L. McInerney). A 29-page appreciation of Evans by R. A. Kraft (with V. A. Harvey) and a poem by Kraft are included.

ADDITIONAL BOOKS RECEIVED

A. M. ABATE, *Il matrimonio nell'attuale legislazione canonica*, Studia Urbaniana 6 (Rome: Urbaniana University Press, 1979, paper 10,000 L; Brescia: Paideia) 319 pp.

A. DE MURALT ET AL., *Souveraineté et pouvoir*, Cahiers de la Revue de Théologie et de Philosophie 2 (Geneva—Lausanne—Neuchâtel: Revue de Théologie et de Philosophie, 1978, paper) 132 pp.

P. FRAENKEL, *De l'Écriture à la dispute. Le cas de l'Académie de Genève sous Théodore de Bèze*, Cahiers de la Revue de Théologie et de Philosophie 1 (Lausanne: Revue de Théologie et de Philosophie, 1977, paper 12.50 Sw. fr.) 44 pp.

J. KATTACKAL, *Religion and Ethics in Advaita* (Freiburg—London—Montreal—Rome: Herder, 1980, paper DM 45) x and 260 pp. Bibliography. ISBN: 3-451-27922-3.

J. A. KIRK, *Theology encounters revolution*, Issues in contemporary theology (Leicester, UK: Inter-Varsity, 1980, paper £2.95) 188 pp. Indexed. ISBN: 0-85111-403-2.

E. KLEINEIDAM, *Universitas Studii Erffordensis. Überblick über die Geschichte der Universität Erfurt. Teil III: Die Zeit der Reformation und Gegenreformation 1521-1632*, Erfurter Theologische Studien 42 (Leipzig: St. Benno, 1980, paper M 24.50) xx and 315 pp. Bibliography. Indexed.

K. KOCH, *Die Profeten II. Babylonisch-persische Zeit*, Urban-Taschenbücher 281 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1980, paper DM 14) 216 pp. Bibliography. Indexed. ISBN: 3-17-004868-6.

T. W. MANSON, *I detti di Gesù nei vangeli di Matteo e Luca*, Biblioteca teologica 17 (Brescia: Paideia, 1980, paper 17,000 L) 562 pp. Bibliography. Indexed.

L. MONLOUBOU, *L'imaginaire des psalmistes. Psaumes et symboles*, Lectio Divina 101 (Paris: Cerf, 1980, paper) 136 pp. ISBN: 2-204-01486-9.

T. NOTARO, *Van Til and the Use of Evidence* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1980, paper \$3.75) 136 pp. Indexed. ISBN: 0-87552-353-6.

O. ODELAIN AND R. SÉGUINEAU, *Concordance de la Bible. Les Psaumes* (Paris: Desclée de Brouwer, 1980) lvi and 396 pp. Indexed. ISBN: 2-220-02271-4.

R. PESCH, *Il vangelo di Marco. Parte Prima: Testo greco e traduzione. Introduzione e commento ai capp. I, 1-8, 26*, trans. M. Soffritti, Commentario teologico del Nuovo Testamento 2/1 (Brescia: Paideia, 1980, paper 22,000 L) 658 pp. Bibliography.

W. SCHULTE, *Einführung in die christliche Ethik*, Gott kommt 4 (Neukirchen-Vluyn: Neukirchener, 1980, paper DM 16) 276 pp. Illustrated. Bibliography. Indexed. ISBN: 3-7887-0563-9.

B. THOMPSON (ED.), *Liturgies of the Western Church* (Philadelphia: Fortress, 1980, paper \$7.95) xiv and 434 pp. Bibliography. LCN: 80-8044. ISBN: 0-8006-1428-3.

The Library
Saint John's Seminary
Brighton, Massachusetts

MAY 18 1982

WELLS BINDERY

The Library
Saint John's Seminary
Brighton, Massachusetts

MAY 1982
WALTHAM, MA 02154

ST. JOHN'S SEMINARY



3 8151 001 12511 8

